

The Catholic Educational Review

MAY, 1920

PASTORAL LETTER

OF THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES
(Continued)

CATHOLIC EDUCATION

The nursery of Christian life is the Catholic home; its stronghold, the Catholic school. "In the great coming combat between truth and error, between Faith and Agnosticism, an important part of the fray must be borne by the laity. . . . And if, in the olden days of vassalage and serfdom, the Church honored every individual, no matter how humble his position, and labored to give him the enlightenment that would qualify him for higher responsibilities, much more now, in the era of popular rights and liberties, when every individual is an active and influential factor in the body politic, does she desire that all should be fitted by suitable training for an intelligent and conscientious discharge of the important duties that may devolve upon them."

The timely warning contained in these words from the Pastoral Letter of 1884 shows how clearly our predecessors discerned the need, both present and future, of Christian education. Their forecast has been verified. The combat which they predicted has swept around all the sources of thought, and has centered upon the school. There, especially, the interests of morality and religion are at stake; and there, more than anywhere else, the future of the nation is determined. For that reason, we give most hearty thanks to the Father of Lights who has blessed our Catholic schools and made them to prosper. We invoke His benediction upon the men and women who have consecrated their lives to the service of Christian education. They are wholesome examples of the self-forgetfulness which is necessary in time of peace no less than in crisis and danger. Through their single-

ness of purpose and their sacrifice, the Church expresses the truth that education is indeed a holy work, not merely a service to the individual and society, but a furtherance of God's design for man's salvation. With them we realize more fully than ever before, the necessity of adhering to the principles on which our schools are established. If our present situation is beset with new problems, it is also rich in opportunity; and we are confident that our teachers will exert themselves to the utmost in perfecting their work. Their united counsel in the Catholic Educational Association has already produced many excellent results, and it justifies the hope that our schools may be organized into a system that will combine the utilities of free initiative with the power of unified action. With a common purpose so great and so holy to guide them, and with a growing sense of solidarity, our educators will recognize the advantage which concerted effort implies both for the Catholic system as a whole and for each of the allied institutions.

We deem it necessary at this time to emphasize the value for our people of higher education, and the importance of providing and receiving it under Catholic auspices. "Would that even now, as we trust will surely come to pass in the future, the work of education were so ordered and established that Catholic youth might proceed from our Catholic elementary schools to Catholic schools of higher grade and in these attain the object of their desires" (Third Plenary Council: Acts and Decrees, 208). This wish and ideal of our predecessors, in a gratifying measure, has been realized through the establishment of Catholic high schools and the development of our Catholic colleges. These have more than doubled in number; they have enlarged their facilities and adjusted their courses to modern requirements. We congratulate their directors and teachers, and with them we see in the present condition of their institutions, the possibility and the promise of further achievement in accordance with their own aspirations.

In educational progress, the teacher's qualification is the vital element. This is manifestly true of the Catholic school, in which the teacher's personality contributes so much toward the building of character and the preservation of faith along with the pupil's instruction in knowledge. If, therefore, the aim of our system is to have Catholic youth receive their education in its completeness from Catholic sources, it is equally important, and even more

urgently necessary, that our teachers should be trained under those influences and by those agencies which place the Catholic religion at the heart of instruction, as the vitalizing principle of all knowledge and, in particular, of educational theory and practice. We note with satisfaction that our teachers are eager for such training, and that measures have been taken to provide it through institutes, summer schools and collegiate courses under university direction. We are convinced that this movement will invigorate our education and encourage our people, since the work of teachers who are thoroughly prepared is the best recommendation of the school.

We cannot too highly approve the zeal and liberality of those who, with large amount or small, have aided us in building up our schools. For what we value as significant in their action is not alone the material help which it renders, essential as this has become; but rather and chiefly the evidence which it affords of their spiritual sense and perception. It shows that they appreciate both the necessity of Catholic education and the unselfish devotion of our teachers. At a time, especially, when vast fortunes are so freely lavished upon education in other lines, it is edifying to see our people either dedicating their individual wealth to the cause of religious instruction or, as members of Catholic associations, combining their means for the same noble purpose. They, assuredly, have given an object lesson, teaching all by their example, "to do good, to be rich in good works, to give easily, to communicate to others, to lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life" (I Tim. vi, 18-19).

THE CATHOLIC UNIVERSITY

It was the progress of our academies, colleges and seminaries, from colonial days onward, that made the University possible; and it was the demand, created by them, for larger opportunities that made it a necessity. Established, at the instance of the Bishops, by Pope Leo XIII, it represents the joint action of the Holy See and of the American Hierarchy in behalf of higher education. Like the first universities of Europe, it was designed to be the home of all the sciences and the common base of all our educational forces. This twofold purpose has guided its development. As in the Ages of Faith and Enlightenment, the various Religious

Orders gathered at the centers of learning which the Holy See had established, so in our own day, the Orders have grouped their houses of study about the University, in accordance with the express desire of its Founders. "We exhort you all," said the Pontiff, "to affiliate your seminaries, colleges and other Catholic institutions of learning with your University on the terms which its statutes suggest" (Apostolic Letter, *Magni Nobis gaudii*, March 7, 1889). As the process of affiliation is extended to our high schools, it benefits them and also provides a better class of students for our colleges. In keeping, then, with the aims of its Founders, the University exists for the good and the service of all our schools. Through them and through their teachers, it returns with interest the generous support of our clergy and laity.

"By no means surprising or unexpected," said Pope Pius X, "is the steady and vigorous growth of the Catholic University which, located at Washington, the capital City of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. . . . We are fully determined on developing the Catholic University. For we clearly understand how much a Catholic university of high repute and influence can do toward spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore and to quicken its growth, is, in Our judgment, equivalent to rendering most valuable service to religion and to country alike" (Letter to the Cardinal Chancellor, Jan. 5, 1912).

To the same intent, Pope Benedict XV writes: "We have followed with joy its marvellous progress so closely related to the highest hope of your Churches . . . well knowing that you have all hitherto contributed in no small measure to the development of this seat of higher studies, both ecclesiastical and secular. Nor have we any doubt but that henceforth you will continue even more actively to support an institution of such great usefulness and promise as is the University" (Letter to the Hierarchy, April 10, 1919).

It is our earnest desire that the University should attain fully the scope of its Founders, and thereby become an educational center worthy of the Church in America, worthy also of the zeal

which our clergy and laity have shown in behalf of education. Its progress and prosperity will make it, as the Holy Father trusts, "the attractive center about which all will gather who love the teachings of our Catholic Faith."

CATHOLIC SOCIETIES

Considering the great good accomplished by our Catholic societies, the Fathers of the Third Plenary Council expressed the desire "to see their number multiplied and their organization perfected." That desire has been fulfilled. The rapid development of our country provides ample occasion, even under normal conditions, for those activities which attain success through organization. Continually, new problems appear and opportunities arise to spread the Faith, to foster piety, to counteract tendencies which bode evil, either openly or under attractive disguise. In response to these demands, our Catholic associations have increased their usefulness by selecting special lines of activity, and by following these out wherever the cause of religion was in need or in peril. Through the hearty cooperation of clergy and laity, these agencies have wrought "good to all men, especially to those who are of the household of the faith" (Gal. vi, 10). They have enlisted our Catholic youth in the interests of faith and charity, provided in numberless ways for the helpless and poor, shielded the weak against temptation, spread sound ideas of social and industrial reform and furthered the public welfare by their patriotic spirit and action. We rejoice in the fruits of their fellowship, and we desire of them that they strive together for the highest and best, "considering one another to provoke unto charity and to good works" (Heb. x, 24).

The tendency on the part of our societies to coalesce in larger organizations, is encouraging. It arises from their consciousness of the Catholic purpose for which each and all are striving; and it holds out the promise of better results, both for the attainment of their several objects and for the promotion of their common cause, the welfare of the Church. The aim which inspired the Federation of our Catholic Societies, and which more recently has led to the Federation of Catholic Alumnae, is worthy of the highest commendation. It manifests a truly Catholic spirit, and it suggests wider possibilities for good which a more thorough organization will enable us to realize.

We regard as specially useful the work of associations like the Church Extension Society and the Missionary Unions, in securing the blessings of religion and the means of worship for those who suffer from poverty or isolation. The sections of our country in which Catholics are few, offer, no less than the populous centers, a field for zealous activity; and we heartily encourage all projects for assisting those who, in spite of adverse circumstances, have preserved the faith, for reclaiming many others who have lost it, and for bringing to our non-Catholic brethren the knowledge of our holy religion.

HOME MISSIONS

As we thus survey the progress of the Church in our country and throughout the world, we cannot but think of the greater good which might result if men of worthy disposition were all united in faith. For we gladly recognize the upright will and generosity of many who are not yet "come to the city of the living God" and "to the Church of the first-born" (Heb. xii, 22). We know that among them are men of judgment, who with spiritual insight are looking to the Catholic Church for the sure way of salvation; and that not a few, with exceptional talent for historical research, have set forth in their scholarly writings the unbroken succession of the Church of Rome from the Apostles, the integrity of its doctrine and the steadfast power of its discipline. To all such earnest inquirers we repeat the invitation given them by Pope Leo XIII: "Let our fervent desire toward you, even more than our words, prevail. To you we appeal, our brethren who for over three centuries have differed from us regarding our Christian faith; and to all of you likewise who in later times, for any reason whatsoever, have turned away from us. Let us all 'meet together in the unity of faith and of the knowledge of the Son of God' (Eph. iv, 13). Suffer that we invite you to the unity which always has existed in the Catholic Church and which never can fail. Lovingly we stretch forth our hands to you; the Church, our mother and yours, calls upon you to return; the Catholics of the whole world await you with brotherly longing, that you together with us may worship God in holiness, with hearts united in perfect charity by the profession of one Gospel, one faith and one hope" (Apostolic Letter, *Praeclara gratulationis*, June 20, 1894).

We give thanks to our Lord Jesus Christ, for His mercy upon

so many who were scattered abroad and in distress even as sheep that have no shepherd. Year by year, "the multitude of men and women who believe in the Lord is more increased" (Acts v, 14). But though conversions are numerous, much remains to be done. "Other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (John x, 16).

Pray fervently, therefore, that light may be given to those who yet are seeking the way, that they may understand the nature of that union and concord so clearly set forth by Christ himself, when He prayed to the Father, not only for His Apostles, "but for them also who through their word shall believe in me; that they all may be one, as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me" (John xvii, 20, 21). Now Christ and the Father are one, not by any outward bond of the least possible agreement but by perfect identity in all things.

NEGRO AND INDIAN MISSIONS

In our own country there are fields of missionary labor that call in a special manner for assiduous cultivation. There are races less fortunate in a worldly sense and, for that very reason, more fully dependent on Christian zeal. The lot of the Negro and Indian, though latterly much improved, is far from being what the Church would desire. Both have been hampered by adverse conditions, yet both are responsive to religious ministrations. In the eyes of the Church there is no distinction of race or of nation: there are human souls, and these have all alike been purchased at the same great price, the blood of Jesus Christ.

This is the truth that inspires our Catholic missionaries and enables them to make such constant efforts in behalf of those needy races. We commend their work to the faithful in every part of our country. In the name of justice and charity, we deprecate most earnestly all attempts at stirring up racial hatred; for this while it hinders the progress of all our people, and especially of the Negro, in the sphere of temporal welfare, places serious obstacles to the advance of religion among them. We concur in the belief that education is the practical means of bettering their condition; and we emphasize the need of combining moral and religious training with the instruction that is given

them in other branches of knowledge. Let them learn from the example and word of their teachers the lesson of Christian virtue: it will help them more effectually than any skill in the arts of industry, to solve their problems and to take their part in furthering the general good.

FOREIGN MISSIONS

"The mission which our Lord Jesus Christ, on the eve of His return to the Father, entrusted to His disciples, bidding them 'go into the whole world and preach the Gospel to every creature' (Mark xvi, 15)—that office most high and most holy—was certainly not to end with the life of the Apostles: it was to be continued by their successors even to the consummation of the world, as long, namely, as there should live upon earth men to be freed by the truth" (Apostolic Letter, *Maximum illud*, Nov. 30, 1919).

These words of the Holy Father, addressed, with his characteristic love of souls, to all the Bishops of the Church, have for us in America a peculiar force and significance. The care of our Catholic population, which is constantly increased by the influx of immigrants from other countries, hitherto has fully occupied the energies of our clergy and of our missionary organizations. Until quite recently, the Church in the United States was regarded as a missionary field. As such it has drawn upon Europe for recruits to the priesthood and the religious Orders, and for financial assistance, which it owes so largely to the Society for the Propagation of the Faith.

The time now has come to show our grateful appreciation: "freely have you received, freely give" (Matth. x, 8). Wherever we turn in this whole land, the memory of the pioneers of our Faith confronts us. Let it not appeal in vain. Let it not be said, to our reproach, that American commerce has outstripped American Catholic zeal, or that others have entered in to reap where Catholic hands had planted, perchance where Catholic blood had watered the soil.

"Lift up your eyes, and see the countries, for they are white already to harvest" (John iv, 35). Consider the nations that lie to the south of our own, and in them the manifold needs of religion. Look to the farther east where of old a Francis Xavier spread the light of the Gospel. Think of the peoples in Asia, so long estranged from the Faith which their forefathers received

from the Apostles. In some of these lands, entire populations grow up and pass away without hearing the name of Christ. In others, the seed of God's word has been planted and there is promise of vigorous growth; but there is none to gather the fruit. "The harvest indeed is great, but the laborers are few" (Matth. ix, 37).

"Pray ye therefore the Lord of the harvest that He send forth laborers into his harvest" (*Ibid.*, 38). This, as the Holy Father reminds us, is our first obligation in regard to the missions. However eager the missionaries, they will labor in vain, unless God give the increase. This is also the appropriate object of the Apostleship of Prayer, whose members, to our great joy, are steadily becoming more numerous. Let all the faithful associate themselves with it and thus contribute, by their prayers at least, to the success of the missions.

In the next place, measures must be taken to increase the supply of laborers. They were few before the war; and now they are fewer. Unite with us, therefore, in praying that the special grace and vocation which this holy enterprise demands, may be granted more abundantly. We gladly encourage young men who feel in their souls the prompting and desire for the missionary career. And we bless with cordial approval the efforts of those who, in our colleges and seminaries, develop this apostolic spirit and train up workers for the distant parts of the vineyard.

We appeal, finally, to the generosity of the faithful in behalf of the devoted men who already are bearing the heat of the day and the burden. They have given all. Let us help them at least to overcome the difficulties which the war has occasioned, and to develop the work which they are doing, with inadequate means, in their schools, orphanages and other institutions. So shall we have some part in their labors, and likewise in their reward. For "he that reapeth receiveth wages, and gathereth fruit unto life everlasting; that both he that soweth and he that reapeth, may rejoice together" (John iv, 36).

VOCATIONS

As the departments of Catholic activity multiply, and as each expands to meet an urgent need, the problem of securing competent leaders and workers becomes day by day more serious. The success of a religious enterprise depends to some extent upon the

natural ability and character of those who have it in charge. But if it be truly the work of God, it must be carried on by those whom He selects. To His Apostles the Master said: "You have not chosen me: but I have chosen you, and have appointed you, that you should go and should bring forth fruit; and your fruit should remain" (John xv, 16). Of the priesthood St. Paul declares: "Neither doth any man take the honor to himself, but he that is called of God" (Heb. v, 4). The same applies, in due proportion, to all who would enter the Master's service in any form of the religious state. And since our educational, charitable and missionary undertakings are for the most part conducted by the Priest, the Brother and the Sister, the number of vocations must increase to supply the larger demand.

God, assuredly, in His unfailing providence, has marked for the grace of vocation those who are to serve Him as His chosen instruments. It lies with us to recognize these vessels of election and to set them apart, that they may be duly fashioned and tempered for the uses of their calling. To this end, we charge all those who have the care of souls to note the signs of vocation, to encourage young men and women who manifest the requisite dispositions, and to guide them with prudent advice. Let parents esteem it a privilege surpassing all worldly advantage, that God should call their sons or daughters to His service. Let teachers also remember that, after the home, the school is the garden in which vocations are fostered. To discern them in time, to hedge them about with careful direction, to strengthen and protect them against worldly allurements, should be our constant aim.

In our concern and desire for the increase of vocations, we are greatly encouraged as we reflect upon the blessings which the Church has enjoyed in this respect. The generosity of so many parents, the sacrifices which they willingly make that their children may follow the calling of God, and the support so freely given to institutions for the training of priests and religious, are edifying and consoling. For such proofs of zeal, we return most hearty thanks to Him who is pleased to accept from His faithful servants the offering of the gifts which He bestows.

The training of those who are called to the priesthood, is at once a privilege and a grave responsibility. This holiest of all educational duties we entrust to the directors and teachers of our seminaries. Because they perform it faithfully, we look with

confidence to the future, in the assurance that our clergy will be fully prepared for the tasks which await them. "That the man of God may be perfect, furnished to every good work" (II Tim. iii, 17) is the end for which the seminary exists. The model which it holds up is no other than Jesus Christ. Its course of instruction begins with St. Paul's exhortation: "holy brethren, partakers of the heavenly vocation, consider the apostle and high priest of our confession, Jesus" (Heb. iii, 1); and it ends with the promise: "thou shalt be a good minister of Christ Jesus, nourished up in the words of faith and of the good doctrine which thou has attained unto" (I Tim. iv, 6).

THE CATHOLIC PRESS

The functions of the Catholic press are of special value to the Church in our country. To widen the interest of our people by acquainting them with the progress of religion throughout the world, to correct false or misleading statements regarding our belief and practice, and, as occasion offers, to present our doctrine in popular form—these are among the excellent aims of Catholic journalism. As a means of forming sound public opinion, it is indispensable. The vital issues affecting the nation's welfare usually turn upon moral principles. Sooner or later, discussion brings forward the question of right and wrong. The treatment of such subjects from the Catholic point of view, is helpful to all our people. It enables them to look at current events and problems in the light of the experience which the Church has gathered through centuries, and it points the surest way to a solution that will advance our common interests.

The unselfish zeal displayed by Catholic journalists entitles them to a more active support than hitherto has been given. By its very nature the scope of their work is specialized; and, within the limitations thus imposed, they are doing what no other agency could accomplish or attempt, in behalf of our homes, societies and schools.

In order to obtain the larger results and the wider appreciation which their efforts deserve and which we most earnestly desire, steps must be taken to coordinate the various lines of publicity and secure for each a higher degree of usefulness. Each will then offer to those who are properly trained, a better opportunity for service in this important field.

At all times helpful to the cause of religion, a distinctively Catholic literature is the more urgently needed now that, owing to the development of scholarship in our country and the progress of education, there has grown up a taste for reading and, among many of our people, a desire for accurate knowledge of the Church. In recent times, and notably during the past three decades, there has been a gratifying increase in the number of Catholic authors, and their activity has been prolific of good results. By the simple process of telling the truth about our faith and its practice, they have removed, to a considerable extent, those prejudices and erroneous views which so often hinder even fairminded thinkers from understanding our position. As so much had been accomplished by individual writers in this and other countries, it was wisely thought that even greater benefit would accrue from their cooperation. The realization of this idea in the Catholic Encyclopedia has given us a monumental work, and opened to all inquirers a storehouse of information regarding the Church, its history, constitution and doctrine. It has furthermore shown the value and power for good of united effort in behalf of a high common purpose; and we therefore trust that while serving as a means of instruction to our clergy and people, it will give inspiration to other endeavors with similar aim and effect, in every field of Catholic action.

THE OBVIOUS OUTCOME

The progress of the Church which we have reviewed, has been no easy achievement. There have been trials and difficulties; and as Christ predicted, there have been frequent attempts to hamper the Church just where and when it was doing the greatest good for our common humanity.

In the net result, however, the Church has been strengthened, to its own profit and to that of the world at large. In an age that is given to material pursuits, it upholds the ideals of the spiritual life. To minds that see only intellectual values, it teaches the lesson of moral obligation. Amid widespread social confusion, it presents in concrete form the principle of authority as the basis of social order. And it appears as the visible embodiment of faith and hope and charity, at the very time when the need of these is intensified by conditions in the temporal order.

(To be continued)

THE CATHOLIC EDUCATION MUSIC COURSE

In the parish school of the Church of the Annunciation in New York City, conducted by the Religious of the Sacred Heart, the Catholic Education Music Course has been taught for the past three years. The results have been so extraordinary that we feel they should be brought to the attention of the readers of the REVIEW. We print herewith a few specimens of the children's original compositions which will be found musically original and charming. The influence of Gregorian Chant, which the course so ably introduces, is seen in the freedom of the melodic line and in the irregular phrases that make up the periods.

The method by which such remarkable results have been achieved is surely worthy of the attention not only of musicians but of educators in general. Young children in the third grade are here provided with a mode of expression that is generally supposed to be the exclusive privilege of the accomplished adult musician. Mrs. Justine Ward, the author of the course, takes a deep interest in the introduction and development of the work. She says, in speaking of the method:

We stress the need of developing the imagination of the child, by *doing*, not by imitating or listening passively. We begin to make the child *do*—I mean, we begin to teach the child music as soon as he enters school in the first grade. The child remains almost purely imitative for the first three months and sometimes a little longer. Then he gradually frees himself. He sees what fun it is to take the tones he knows and fix them up differently. After this the development is very rapid. Every child wants to try it—on the board, in copybooks, in musical conversation, etc.

This procedure is entirely in line with the Shields method of teaching the other branches of the curriculum. The children do not remain passive but at once engage in doing things, in little dramatizations, in imitative games, and through these exercises their imagination is reached and in a short time they become eager to express themselves in language, in dramatic gestures, in imitation, and through modeling in clay, the cutting and folding of paper, drawing, etc.

A second phase of the work leads the children to perfect that which they already possess in part. Of this phase of the work Mrs. Ward says:

We begin to point out to the children things that make certain phrases and melodies distinctive. Sentences, answering sentences, figures that, as they put it, are "the same things only different." The essential character of this work is, of course, imitation. We now proceed to draw their attention to form of the simplest kind. We give models, indicate points of beauty, but we never insist that the children should write according to rule, feeling that to do so would imprison them and reduce their compositions to the level of mathematical problems. We try to free ourselves even in our models from the tiresome four plus four equals eight; eight plus eight equals sixteen. The medieval folk songs, which form the bulk of the material used in the songs and studies, are rather free in form, and so the children's taste has not been formed on the obvious and the trite as in most of the current school melodies.

At every stage we insist on the children making music of their own, experimentally. Anything added to the vocabulary is used by them in their own way immediately.

In this feature, also, the music course conforms strictly to the pedagogical method followed in the other branches. Expression is never separated from impression, nor can it ever be separated and preserve its vitality. Just as in the lower forms of life every sensation culminates in action, so throughout the educational field where impression flows over into expression there is development and increase of organic power which is never obtainable where we are content to let the process rest with the incoming message and its correlations to the previous mental content.

The third phase of the work is thus set forth by Mrs. Ward:

We never teach directly either form or melodic rules. The child learns the general tendency of each tone and the attractions between tones. He is also taught the chord lines or "families" of tones. But he is never made to follow rules. He is led to notice such devices as cadences, sequences, imitations, repetitions, etc., in the folk songs which he sings, but he is never told to do these things himself. In his compositions he is free to write as he may choose against a background which unconsciously guides his own thought. In this way I think we have obtained far better results than had we held the children down strictly to rule.

The children gain a great deal from listening to each other's compositions; they are each other's most intense admirers and most severe critics. In this way they develop a sense of group pride rather than individual vanity. It has been noted that they always want to put forward the child whom they think does the best work.

The pedagogy here involved is obviously not confined to the teaching of music; it holds as rigidly true to the teaching of art, of reading, of dramatization, as it does in music. And only where these principles are followed may we expect vital results.

"The child," says Mrs. Ward, "whose melody is quoted is really expressed by the music she has written. One cannot know the child without knowing why the melodies are just as they are. They could not have been written each by the other. The melodies are as individual as the look out of their eyes." This is real teaching; it is developing the child's native powers and leading him into a joyous mode of expressing his own feelings and his own moods. Thus the foundation of character is laid, initiative is developed, and the way is opened to the development of everything worth while in the child. Here is real pedagogy. The child is developed by doing, not by imitating nor by learning to follow rules. In the words of Emerson, "Do the thing and you will have the thing." If the first attempts be crude and incorrect, what of it? Are not the child's attempts in language halting and faulty? Phrasing and form develop of themselves, if the child, as he does in this excellent course, hears and sings only good music and by his teachers is urged to invent and write. The fine models constantly before him, the work of the other children, his own persistent attempts, leave an impress on the mind of the child that the mere mastery of rules can never supply. Originality must result under such direction. One of the gravest faults in music instruction is the destructive method of, *first the rule, then its application*. Just the other way around is right: *first, the attempt, then the underlying rule*; always emphasizing the good points in the work presented.

Let us now examine in detail the melodies of the children. Note in No. 1 the fine balance of the irregular phrase groups: 3 plus 3; 2 plus 3; 2 plus 3, measures. It has a quaint charm, quite medieval in its character.

The same freedom in the melodic line is seen in Nos. 2 and 3, in fact, it is characteristic of all of the numbers. Here we see the influence of Gregorian Chant, in which the melodic line is flexible and the recurring meter absent. Modern music is returning to the free melody, and irregular phrase groups are characteristic of modern melody.

The syncopated measures in No. 4 demonstrate the freedom

of the melody from conventional measure accents. Only an eleven-year-old child who has been allowed to give untrammelled expression to her musical impulses would come upon such rhythmic combinations as here shown in measures 8, 9 and 11. No. 5 shows a similar freedom.

No. 6 is a musical picture of a child's attempts at English composition. It starts off well. The ideas at first are clearly expressed, they are definite and the phrases are well rounded, but later the ideas are greater than the ability to express them in writing. But how long will it be before this is changed if this nine-year-old child continues to express herself? Not long, as we see by an older child in the following two selections, Nos. 7 and 8, in which the form is a perfect Primary Song Form. The divisions are shown by Roman numerals.

The first period in No. 7 is the Slavic six measure period. The second and third periods are both seven measure periods. But note how smoothly the seven measures flow. They could not be otherwise than they are.

In No. 8 the re-entrance to Period 1 is clever, the phrases smoothly overlapping one another without a break in the contour of the melody.

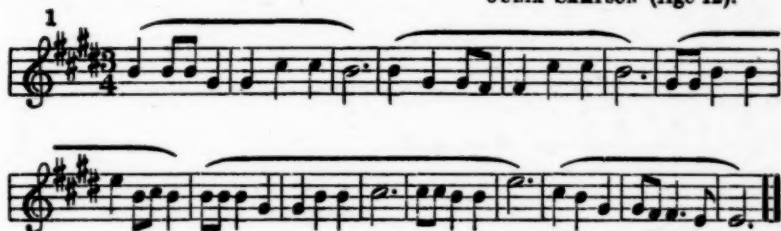
Nos. 9 and 10 are presented to show the children's feeling for the Gregorian modes. No. 9, barring the A sharp, is in the Second mode, and No. 10 has the impress of the Phrygian mode. The last was written in numbers, the child not yet being sufficiently conversant with notation to write a difficult melody in this medium. The numbers have been transcribed into notes. The bar lines, rests and phrases were placed exactly as the child phrased the music when singing it.

No changes or corrections have been made by the teachers in any of the numbers, the object being to show the readers of this article just how the children work and the results that can be obtained by the Ward course when properly taught. The phrase lines show the children's manner of phrasing when singing their melodies.

Even the layman realizes that music has already become a part of the life of these children. For these attempts are spontaneous expressions couched in a style that is pure and noble and far above the trite and commonplace. These little ones are mastering a new language; they have found a new medium of expression; to

Melodies by Children 13 years of age and under.

JULIA SAMPSON (Age 12).



MARY SAUNDERS (Age 13).



MARGARET HURLEY (Age 12).



4 LAURETTE TORPEY (Age 11).

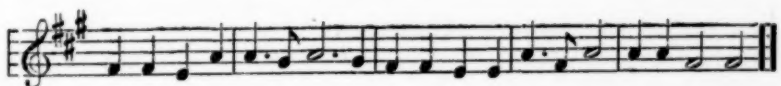
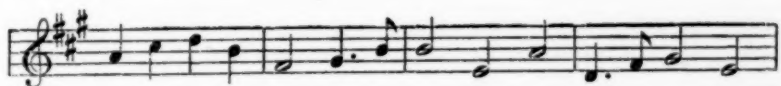
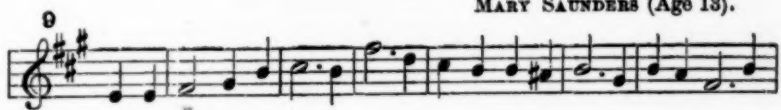
5 MARGARET SULLIVAN (Age 10).

6 NETTIE DENEGRIS (Age 9).

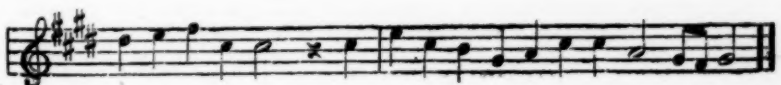
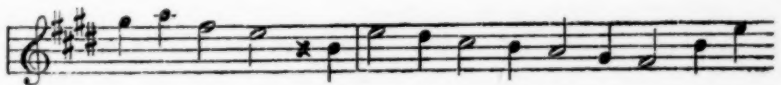
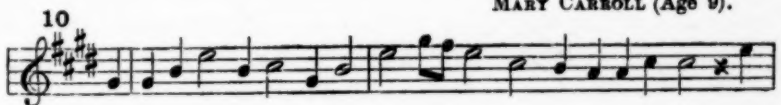
7 MARGARET HURLEY (Age 12).



MARY SAUNDERS (Age 13).



MARY CARROLL (Age 9).



them Gregorian Chant will be a joy and a source of consolation. Rhythm, Form, Melody and Harmony are leaving their impress on their youthful souls, and are surely shaping them into finer, better and nobler children of God. Next to religion, nothing better could be offered them. There is no purer and finer influence than music, of which Hegel says, "It is the art of the ideal sphere of the soul; the sphere into which sin and its consequent suffering have never entered. Evil lies outside of its pure province."

ALEXANDER HENNEMAN.

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOLS.* A DISCUSSION OF ITS PSYCHOLOGICAL AND SOCIAL FOUNDATIONS.

BY GEORGE JOHNSON

(Continued)

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL—SUBJECT-MATTER

The aim of Catholic education has been clearly and comprehensively stated by Dr. Shields in the following definition. "The unchanging aim of Christian education is, and always has been, to put the pupil in possession of a body of truth derived from nature and from divine revelation, from the concrete work of man's hand, and from the content of human speech, in order to bring his conduct into conformity with Christian ideals and the standards of the civilization of his day."²⁰⁵ This definition sums up all that we have been discussing in the foregoing pages. It implies an education that will answer all the needs of the child, physical, intellectual, social, moral and religious. It heeds the right claims of society on one hand, and the claims of the individual on the other. It indicates the proper balance between the utilitarian and the cultural. Moreover, it gives a clue to the sources and proper division of the subject-matter that is necessary for the accomplishing of the end. First of all there must be knowledge of the truth; secondly there must be conduct in conformity with truth. Sound pedagogy requires that impression be completed by expression, that the mind react to the stimulus of information. The stimulus is such knowledge as is essential to the right understanding of life and all its fundamental relations; the response is the activity that is necessary if the truth is to be assimilated, if it is to become part and parcel of the pupil's being and express itself in his daily life.

First of all as to the truth which is to be acquired. We are to bear in mind that the child has been placed in this world that he may journey back to God. Therefore before and above all things else, he must learn to know God. Now the chief source of such

* A dissertation submitted to the faculty of philosophy of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

²⁰⁵ Shields, Thomas E., *Philosophy of Education*, p. 171.

knowledge is God's Revealed Word. In His loving Providence, God has come to the assistance of man's weakness and has enlightened his darkness by showing him the secret hidden from the ages. Human reason unaided may come to some shadowy and imperfect idea of God. But the instability and shadowy character of this idea is a commonplace of human experience. It proves the thesis of Catholic Theology on the necessity of Divine Revelation.

Moreover, without an adequate knowledge of God man can at best have a faulty and incomplete knowledge of all things besides. Revealed Truth serves to illuminate acquired truth, shows all things in their right perspective, solves problems that thwart the powers of reason, in a word, makes clear the whole meaning and aim of human life.

Consequently any educational system that leaves out Revealed Religion defeats its own purposes. Christ is the Light of the world and it is only in His Light that we can see the Light. He is the manifestation of Eternal Wisdom. He comes from the Father to show men how to live; He reveals the only workable philosophy of life. The first duty of the school is to teach the child to know Jesus Christ and His Mission here upon earth. Says Cardinal Newman: "Religious Truth is not only a portion but a condition of general knowledge. To blot it out is—according to the Greek proverb—to take the Spring from out of the year; it is to imitate the preposterous proceeding of those tragedians who represented a drama with the omission of its principal part."²⁰⁶

But Divine Revelation, while the principal, is not the sole source of the knowledge of God. It does not destroy reason nor render its functions superfluous. The supernatural does not dispense with the natural. Grace and nature go hand in hand, the former sanctifying the latter, raising it to higher levels, supplying it with nobler and more effective motives. The sanctifying grace which comes to us at baptism must function through our natural powers if it is to function at all, and it demands their development. Human intelligence must grasp the doctrines of faith, human emotions must express their lessons of love, the human will must accept their law. The knowledge that is gleaned from natural sources is always necessary, would we reduce the Doctrine of Jesus Christ to practice.

The first source of created knowledge is human nature itself.

²⁰⁶ Newman, John Henry, *The Idea of a University*, p. 70.

We remember the phrase of St. Augustine, "*Noverim me, noverim te.*" By searching the heart of man and pondering his deeds, we discover his dependence upon God and his relations with God in his daily life. The knowledge of man is derived from two great sources, one external, comprising the story of man's activities, the other internal, revealing the secrets of his heart. The external knowledge of man is sometimes called his Institutional inheritance.²⁰⁷ It includes all that man has discovered concerning life and the various ways in which he has utilized his discoveries. Under this head is included history. According to the principles of the genetic method which is used in the study of science, the best way to come to an understanding of any complex product is to study that product in the making. This principle is very much apropos when the complex product we are studying is man. The present is only rightly understood in the light of the past; to see only what is before one's eyes is to be purblind indeed. Contemporary civilization is not something casual, a kind of Mendelian "sport"; it is the logical effect of past causes. We owe the institutions, the laws, the ideals that characterize our life in the present, to what men have thought and desired and achieved in the past.

Now the value of history is that it gives a real knowledge of mankind. It reveals the solidarity of the human race and the permanence of certain deep and fundamental traits. Moreover, it inspires and consoles by relating the triumphs of true greatness. It has a religious value in that it shows how the Providence of God presides over human destiny and directs all things mightily but sweetly. Its practical value comes from the light it throws on things civic and political. It reveals the evolution of forms of government that are better and better adapted to safeguard liberty and the welfare of the governed.²⁰⁸ It demonstrates the peril that lurks in certain types of human perfidy or certain forms of human association. It teaches valuable lessons for industrial life by telling the story of man's struggles to make a living in the past. It fosters hope and vision for the future, because if it is valid history, it reveals the true secret of human progress. It has a direct bearing on morals, provided of course that its ethical implications are developed. In a word, it introduces man to an

²⁰⁷ Butler, Nicholas Murray, *The Meaning of Education*, p. 25.

²⁰⁸ National Educational Association, *Report of Committee of Fifteen*, p. 65.

environment that transcends time and space and makes him heir to the experience of the race.²⁰⁹

Of course, history to accomplish all of this must include more than the story of the rise and fall of nations and the wars that they have waged. Political history has its place, but it must be supplemented by social and industrial history. Bible history and the history of the Church must likewise be included, for without them all other history is meaningless, for these furnish the norm of interpretation.

The knowledge of the past must be borne out by the knowledge of the present. The institutions that safeguard human society today, should be studied by all, the Church, the Home, the Community, the State, the nature of industrial organization, the methods of modern industry and business. This should be supplemented by a study of the social ideals that should dominate the life of a Catholic in the modern world that there may be some training in the great task of applying Christian principles to the needs of daily life.

The internal source of the knowledge of man is the record of the human heart. Man is a creature of emotions as well as of intellect and will, and the emotions play an eminent role in human life. History records the deeds of man, literature reveals his feelings. It discloses the inmost sanctum of his heart whither he has ever turned to escape the cruelty of the real and find the solace of the ideal. A knowledge of literature is of paramount importance. Without it there is no real understanding of either the past or the present, no matter how detailed one's information may be in other respects. Great deeds have been accomplished because great emotions have been the driving force. Literature gives us a vision of these emotions; it adds a personal touch to the scenes of history. Literature is essentially a matter of ideals. It gathers together the true, the beautiful and the good elements in human life and presents them in concentrated form to inspire and strengthen us when the press of hard reality bids fair to dishearten and defeat. It makes us heir to the best that is in human nature, affords us opportunity for vicarious experience and awakens that imaginative sympathy which is at the basis of genuine love.

The fine arts likewise serve to reveal the heart of man. There is a thirst for beauty in every human soul, and the expression of

²⁰⁹ Willmann, Otto, *Didaktik Band ii*, p. 156.

beauty in human handiwork is always of deep and permanent interest. Music, painting and the plastic arts all have their place in a true plan of education. Their value is unsurpassed for purifying the heart from all the dross of workaday life and making it hungry for the things that are above. Closely allied are the practical arts. Historically speaking, the fine arts developed out of the practical, and though the end of the latter is utility and of the former beauty, both have this in common that they are tools of expression and call for the coordination of thought and muscular skill. One is man's reaction to the physical needs of life; the other is the out-pouring of his soul in answer to the needs of the spirit.²¹⁰

The second source of created knowledge is physical nature. The world in which we live must always challenge the powers of the human mind and be a source of permanent interest. First of all it is a mirror of divine perfection and serves by its grandeur, its beauty and design to give us a fuller knowledge of Him Who created it. But it is likewise the physical condition of our daily living. It is the basis of most of our institutions and the source of most of our temporal problems. The knowledge of nature possessed by the ancients was meagre and enveloped in superstition. But in these latter days science has risen like a mighty sun to dispel this darkness. The knowledge of nature and the operation of her laws that mankind possesses today is of prodigious importance. By means of it the physical world has been explored and subdued to the call of human needs. To fail to give at least the beginnings of this knowledge to the growing child would be to deprive him of an essential portion of his inheritance. He should be made acquainted with the earth as the scene of his pilgrimage, the condition and source of the supplying of his physical needs. He should possess that more intimate knowledge of nature which is sometimes called elementary science, but which should be in reality an observation and study of certain fundamental things in nature that affect every human being, and not a verbal knowledge of fragments of nature lore that by process of abstraction and classification have been divorced from reality and are meaningless to the average child.²¹¹

But over and above a knowledge of nature, science should give

²¹⁰ Dewey, John, *Democracy and Education*, p. 235.

²¹¹ *Ibid* p. 248.

the child some notion of scientific method and procedure. Science is knowledge that has been acquired by dint of certain methods of observation, reflection and verification. The child should know something of these methods and their function. The result will be a scientific attitude which, rather than logical classification of facts, is the starting-point of scientific knowledge. It will contribute largely toward that critical habit of mind which avoids hasty conclusions and withholds final judgment until all the evidence is at hand.

But in order to acquire an adequate knowledge of God, of man, and of nature, the child must be equipped with the so-called tools of learning. Knowledge comes to us in some part by word of mouth, as in the primitive days; but the chief mode of transmission is the written record. Ever since the day that man discovered the process of making permanent records, the necessity of learning to read and write has been the condition of learning. In the same manner, man's conquest of the physical universe has given rise to the science of number. Without skill in the three R's, knowledge is a sealed book. Now this skill is sometimes considered the principal objective of elementary education. We have already criticized this theory and it will not be necessary to repeat the arguments here. Suffice it to say that mere formal education of this type is barren and fails to fulfil the real mission of the school. But on the other hand sufficient training in the elements is absolutely indispensable. The question is how shall the school solve the problem of giving the required content and at the same time developing skill in the formal subjects?

The answer is that form can be best given in conjunction with content.²¹² The modern context method of teaching reading demonstrates this, for it overcomes the old fault of word reading and failure to glean thought from the printed page and at the same time gives adequate training in the arts of spoken and written speech.²¹³ The first ideas of number are best given concretely, for thus the thought element back of number processes is developed,

²¹² Dorpfeld, F. W., *Grundlinien einer Theorie des Lehrplans, zunächst der Volks- und Mittelschule*. p. 32. Gutersloh, 1873.

²¹³ Shields, Thomas E., *Primary Reading*, p. 231. See also Huey, Edmund Burke, *The Psychology and Pedagogy of Reading*. New York, 1913. Meumann, Ernst, *Vorlesungen zur Einführung in die Experimentelle Pädagogik und ihre Psychologischen Grundlagen*. Leipzig, 1914, Band III, Das Lesen.

the imagination comes into play and the whole process is not reduced to the condition of a memory load.²¹⁴

But it must always be borne in mind that drill is necessary in the fundamental elements. Whatever is to function automatically in the child's life should be made automatic as soon as possible. Sins are committed in the name of content when too much time is spent developing material the full meaning of which cannot be grasped by the child at his present mental stage, but which is nevertheless needed as a tool of further learning. But in the main, the right procedure is from content to form.

The content side of elementary education should then include knowledge of God, of man and of nature, or as some prefer to put it, man's Religious, Humanistic, broadly interpreted, Scientific and Industrial Inheritance. The question arises, how much of this inheritance is to be transmitted in the elementary school? The answer is given in part by child psychology. The child mind is interested in facts and phenomenon; fundamental laws and general causes, the fruit of abstraction, are as yet outside its province. Toward these it moves gradually as the educational process advances. Subjects like algebra, geometry, physics, that are highly abstract, do not seem to belong to the elementary curriculum. The same is true of foreign languages; the demands of the mother tongue are sufficiently exacting to consume all the available time. The curriculum should not contain all the subjects worth knowing, but rather those things which must be known by all as a minimum equipment for Christian life in a democratic society, not everything which can be crammed into a child's memory, but those things which will develop necessary interests.²¹⁵ Elementary education is not a fragmentary affair, but it is a vital, functional process whereby are planted the seeds of that knowledge and fostered the beginnings of those interests which are to be developed in later life, whether there be higher schooling or not. In this scheme of education, the high school, the college and the university

²¹⁴ McLellan, James A., and Dewey John, *The Psychology of Number*, p. 61. New York, 1895. Klapper, Paul, *The Teaching of Arithmetic*. New York, 1916, p. 136. Smith, David Eugene, *The Teaching of Elementary Mathematics*, p. 99. New York, 1908. Meumann, Ernst, *op cit.*, Band III, Das Rechnen.

²¹⁵ Shields, Thomas E., *The Psychology of Education, Correspondence Course*, p. 32.

will not offer anything that has not already been treated germinally in the lower schools.²¹⁶

This problem can be solved with greater definiteness if we consider it from the standpoint of the child's reaction to subject-matter. It is not such a difficult matter to determine just what the school ought to do for the child by way of developing a certain efficiency for life. Once we have determined what differences in conduct are essential, we have a basis for selecting those elements in the Religious, Humanistic, Scientific and Industrial Inheritance which should be included in the elementary curriculum.

According to Dr. Shields' definition, the child is to be put in possession of a body of truth which should tend to bring his conduct in conformity with Christian ideals and the standards of the civilization of his day. This constitutes the reaction, or expression side of subject-matter. The study of animal psychology in recent years has given rise to a new school of psychologists, the Behaviorists, who, discarding the traditional methods of introspection, claim that the mind can be studied scientifically only by observing its reactions.²¹⁷ They refuse to admit any difference save one of degree between human and animal intelligence and claim the right to use the same methods in studying both. Now while Behaviorism in its extreme form is obviously false, it has none the less borne some good fruit in directing the attention of psychologists to the reaction element in mental processes which serves as a good means of supplementing and checking up the findings of introspection. Of course, psychology has long appreciated the significance of the sensory-motor arc and the principle "no impression without expression," is a commonplace. A stimulus always occasions a response and this is true in the higher processes as well as in the lower. In lower processes the response is motor, but there are inner responses as well, such as reflection and inner choice which are examples of the operation of the principle as well as the former.²¹⁸ The study of responses is of the

²¹⁶ Compayre, Jules Gabriel, *Organisation Pédagogique et Législation des Ecoles Primaires*, p. 9. Paris, 1892.

In the *Catholic Education Series of School Readers*, published by Dr. Shields, Professor of Education at the Catholic University of America, Washington, D. C., the subject-matter is developed on a basis of the study of nature, of man and of God, and adapted to the instinctive inheritance of the child.

²¹⁷ Watson, John B., *Behavior, an Introduction to Comparative Psychology*, New York, 1914. Chap. I.

²¹⁸ Freeman, Frank N., *How Children Learn*, pp. 4, 5.

utmost importance for education since they condition learning. The theory that the learning mind is passive, a *tabula rasa* upon which knowledge is inscribed, has gone by the board with a more complete knowledge of the mental processes. Froebel insisted on the function of self-activity and expression in education, though his arguments were for the most part mystical rather than scientific. Later Froebelians, like John Dewey, with a fuller knowledge of psychology, have adopted the principle on scientific grounds. Today educators are agreed that learning is an active process, that information like any other stimulus must occasion certain responses, and that it only becomes real knowledge and has permanent value when the mind reacts to it in the proper way. Any theory of education, such as pansophism, which considers only the information side of subject-matter, is faulty. "Mere accumulation of bulk information does not make a mind, just as mere piling up of grains of sand does not make a world."²¹⁹

Now the reactions of the mind to subject-matter may be summed up in the word conduct. The word has an ethical significance and is thereby differentiated from behavior, which is action of a determinate and unreasoned quality. Conduct implies reflection and free choice. It is at one time the means and the end of education. It is the aim of education to develop a character capable of noble conduct; on the other hand the educative process depends essentially upon conduct for its proper functioning.

Conduct may be the manifestation of responses that are native or instinctive, or of responses that are the result of experience. Education must recognize native responses. They are the learner's capital and to neglect them is to sin against the first canon of good pedagogy, adaptation. Some native responses are not socially desirable. These must be inhibited, transformed, substituted, but they cannot be disregarded.²²⁰ Acquired responses are the habits, skills, knowledge and appreciations built up in the course of experience. Once acquired they are with difficulty changed or rooted out. Hence the importance of proper selection at the beginning and of watchful care in development.

Acquired responses may for convenience sake be classified under three heads: (a) Knowledge; (b) Habits and Skills; (c) Attitudes, Interests and Ideals. The first includes those elements in con-

²¹⁹ Hart, Joseph Kinmont, *Democracy in Education*, p. 253.

²²⁰ Thorndyke, Edward L., *Educational Psychology*, Briefer Course, p. 11.

duct which are intellectual; the second, all those responses that are to be mechanized; the third, those which are predominantly emotional. Pervading them all is the influence of the will, which is conditioned in its power of choice by their strength and quality.

First of all, knowledge is to be distinguished from mere information. Only too much education is of a purely informational type. We pick up a course of study and find page upon page of material that is supposed to be taught to children. We observe the work of the classroom and we discover the children "listening" the while the teacher "tells" them the things that the course calls for. We look in vain for the motivation, the judgment of relative values, the ability to organize, the initiative and the application of the information, on the part of the children, which are evidences that learning is going on.²²¹ Instead of interest, there is forced attention; memory takes the place of thought. The subject-matter lodges in the mind of the child like so much unassimilated food.

But information, if it is to become knowledge, must be taken into the mind, worked over and made a real functioning element in mental content. Response, not of memory alone, but of judgment and reason is demanded. There must be consciousness on the part of the pupil that the matter under discussion concerns him vitally, that there is a real problem to be solved which demands thought and initiative on his part.

The child's first real knowledge comes through activity, viz., play. Whatever may be the ultimate decision of child psychology concerning the nature of play, its educational significance needs no further demonstration. The child gets his first knowledge of his environment from his play; incidentally his powers are developed. Of course this knowledge is very elementary and immediate and consequently play has its limitations. Yet its function should not be lost sight of in the critical days when the child turns to books for a knowledge of things that are remote in space and time. Play is a necessary element in the curriculum of the early grades, though it can be made good use of all along the way. Dramatization may do as much for a history lesson in the seventh grade as it does for reading in the first. Because play and work are but two phases of the same activity, the play element enters largely into manual training and industrial arts. It fosters emulation and lends an

²²¹ McMurry, Frank M., *Elementary School Standards*. New York, 1916, p. 5.

unselfish color to competition. It affords motivation for drill work and stimulates group study and group spirit.²²²

There should be room for other forms of intellectual expression as well. Composition, oral description, observation, verification from extra text-book sources, discussion—all should be encouraged, for they all are means of securing that response to information, that play of judgment and reason, which alone are worthy to be called knowledge.

Besides the response to subject-matter which we have called knowledge, the elementary curriculum should foster those responses which are known as habits and skills. The function of habit in human life is one of economy. There are a great number of adjustments that the individual has to make continually, day in and day out, to stimuli that are ever recurring. He would be able to get nowhere at all with the ordinary business of living, if each time such stimuli recurred he would have to pause and consider how he might best react to them. As a consequence, he gets them out of the focus of consciousness and renders his response to them automatic by the process of habit-formation.

Now habits may range all the way from purely sensor-motor reaction to reactions that include a large conceptual and emotional content. The ordinary school arts, implying as they do a large measure of sensori-motor activity, and over and above this very little more than a perceptual element, are better termed skills than habits. Here are included the language skills, correct speech, fluent oral reading, rapid, legible writing, accuracy and speed in the fundamental arithmetical processes, and the skills that are essential in music, drawing and the manual arts. These reactions are to be made thoroughly automatic and mechanical at the earliest possible moment.²²³ What we have said above about teaching form through content, should not be construed to mean that skill in the school arts is to be acquired incidentally. The starting point should be content, and content should furnish the motivation for the mechanizing process, but this does not prevent the focalizing of form for purposes of drill. The context method in reading does not preclude drill in spelling and phonics; it only maintains that the process of learning to read should begin with the thought as expressed in the word or sentence. This beginning

²²² Freeman, Frank N., *How Children Learn*, p. 56.

²²³ Bagley, William C., *Educational Values*, p. 137.

must be followed out by a study of the elements that constitute the word or sentence. Drill on these is necessary, but it is secondary and should not constitute the first step in the process.

Habits are higher skills and include an intellectual element. They represent the mechanizing of an adjustment that is based on a judgment. Though complex and including elements of the higher thought process, they are none the less truly habits, for they represent a definite response to a definite stimulus which, by dint of repetition, has become unconscious. There are habits of right thinking, correct judgment, truth, honor and appreciation. There are habits of executive competence in adjusting means to ends. Social habits there are, regulating one's intercourse at home and abroad. The affections likewise need to be leashed to the good and noble by habit's bond. Habits of valuation should be built up to safeguard the individual against the appeal of the mean and sordid. Habits of methodical procedure in study will be of the greatest utility in the life of any individual.

It is particularly at the present time that insistence on habit-formation is in order. We are living in a period of change, a period that is swayed by opinion much as was the age of the Sophists in ancient Greece. A new order is in process of becoming, and there is a tendency abroad to be impatient with things static and to crave for the dynamic. We are liable to forget that there must be something permanent in all motion. A recent writer is only voicing the spirit of the age when he says, "The child should be taught not to conform, but to experiment."²²⁴

But our zeal to foster power of independent thought should not blind us to the fact that many a problem has been definitely settled in the past and that any solution we may hope to find will only serve to corroborate accepted conclusions. While it is important that children be taught to think, it is quite as important that they be taught to obey. If the experience of the past has discovered that there are certain correct ways of doing things, it is idle waste of time to set children at work discovering these things anew. *Credo ut intelligam*, said St. Augustine, and the maxim applies well in the present connection. After all, habits are not the absolute and irrefragable things that some modern thinkers would have us believe. They do not absolutely

²²⁴ Coe, George Albert, *A Social Theory of Religious Education*. New York, 1917, p. 32.

predestine us to one type of action. They may incline the individual toward one alternative rather than another, but they leave the will free. They simply make it easier for us to do a certain thing that we have to do frequently. A man need not necessarily become a slave of his habits. Strong and well-formed habits do not destroy initiative and originality; rather they save initiative from becoming vain wilfulness and originality from dwindling into mere queerness.

(To be continued)

DEPARTMENTAL INSTRUCTION IN THE INTERMEDIATE GRADES¹

The practice of introducing departmental teaching in the intermediate grades represents a distinct tendency in our enterprise of education. Evidently it is the last spur of the downward extension whereby university lines were applied to collegiate, collegiate to secondary, and now, by the same sort of fling, secondary to intermediate departments. Not so long ago the idea was knocking at the door of the Grammar School. Progressive educators looked kindly if curiously upon it, opened their doors, and bade it enter. *Solvitur ambulando*, they said. Presently teachers were all agog over its possibilities—or their lessened responsibilities, for now they had become recognized “specialists”: specialists, mind you, in the intermediate. Presently the idea ambled down the grades in peaceful penetration, and the invasion was well on before most of us had yet rubbed our eyes. Invasion is perhaps the wrong word to describe its approach, for it won its way, we think, by force of fascination, with all the psychological implications of that phenomenon. The plan soon grew to the stature of a policy; the reasons or seeming reasons offered were not a few. Abettors declared validity for their departure from the timeworn one-teacher-for-one-class, and forecasted results which would justify the wisdom of the innovation beyond the shadow of any dour doubt.

There is a tradition that an orphan lad applied to a fashionable London tailor for help. In the establishment were several journeymen, each of whom contributed something to make the lad's path easy. In time the little merchant became rich and adopted the motto “Nine tailors made me a man.” More than a few of our present-day schoolmen are anxious to inaugurate that procedure pedagogically in the intermediate departments of instruction, employing mental fitters, few or many, for little American merchants now in the making; these candidates, they think, should enjoy the combined assistance of at least several helpers. Whether these moderns have divined aright the needs of their

¹ It need scarcely be said that the class in mind, when discussing this problem, is the normal teachable group, from 20 to 35 children, in an intermediate grade; not the overcrowded classroom which makes instruction and education impossible alike under the one teacher or the departmental procedure.

charges, whether they are correct in making for this change of policy, are questions well worth careful sifting. Weighty consideration should prevail before we can abolish the old order for the new. Naturally one can be a bit chary in this matter, since not seldom in the past have fads and foibles upset the order and progress of American schools and faddists are yet at the old game. And what should we do if the up-to-date tailors turned out mere botchers instead of benefactors of youth. On the other hand, while we should be very slow to do away with proven customs of the classroom, we should be ever ready to choose the better way. The truly conservative educator will not be the last to lay the old one aside because it is old, nor yet the first to take on any new idea because it is new. He asks that the new first prove itself, always aware that the worth of it will depend upon many facts. This be our way, and let us view this matter, not one-sidedly or with the sole idea of being up to the minute, but sensibly, from vital angles. Is this plan sane and worth while scholastically? Or is it a passing matter like the hair that slips into the lips of the nib, impedes the pen, and smudges the sheet, preventing the while smooth, steady writing? Many incline to the latter view and sense danger lurking in the new plan. Certainly we have a right to expect that the new policy meet the real needs, face all the facts of the classroom, and show proven results; time alone will tell whether it can take the acid test and stand the wear and tear of experience. On one thing we should be resolved. If the plan can "wear the yoke of use that does not fail," we should see to it that it becomes adopted in our schools wherever possible. But if it develops that the soil of the upper grades is nowise adapted to its fructification, or if the growth it yields is merely callow and flimsy, then, say we, it should be torn out, seed, root, stem and branch, and cast away, because it only cumbers the ground and prevents steady growth. In other words, when departmental teaching in the intermediate proves subversive of the palmary interests of discipline, instruction and character-building—all aims of capital importance everywhere, but more especially in intermediate education—then it should be resolutely repelled.

We must agree among ourselves what we want, and what we do not want, for ourselves and our schools. Nor can we overlook this issue and pooh-pooh it. Nothing of the kind. Rather we should spend time and thought upon it. The matter now coming

coram judice, the gravamen of this paper is to trace the idea, examine it in action, contrast it with the old way, and seek to determine whether the real ends of intermediate education are served or subverted by departmental teaching. No longer, remember, are we at the school-teacher's debating society stage of procedure; in many sections the practice under question is in possession and demands that cognizance be taken of it. It is not a theory, remember, but an actual educational condition that confronts us; accordingly it behooves us to do some spade work, dig down and get at the root of the thing, take it out into daylight and look it over.

First, then, as to the root of the idea. "Good night," protested a doughty seventh grader of the writer's acquaintance, "Good night! We don't want any more *Subs*! Why don't they send us chasers?" The objection, couched in genuine doughboy terminology, was being urged against a teacher about to replace the outgoing one. To me, an amused auditor, the thought was sobering; despite the humor of the youth, the words were as significant as they were graphic. *Ex ore infantium*, was my aside. Then it occurred to me that American initiative may, after all, explain the new procedure no less than the novel protest. American intelligence and adaptability, in all likelihood, has led some schoolmen to believe that the new policy might help much towards the realization of the individual and the more rapid formation of character. Give the child the opportunity to drive ahead, they argue, and then just note the self-confidence it will engender, the achievement that will ensue. Hurry pupils along; push them, pull them, drag them, if you but urge them on. Shove their feet into the boots of academic breadth, and overnight they will become Seven-Leaguers. A trait of our nation is tremendous self-confidence; we don't merely knock at the door of opportunity, we put our foot through it, or jam it in, and hold it open. Here in America, we say, youths should be experts at eighteen, confidential advisers at twenty, successful merchants at twenty-two, magnates at thirty, and at forty moss-backed ancients fit for retirement, pensioning or anesthesia.

Schools of the next thirty years, avers one of the new Heralds of Youth's Revolt, "will be vastly different from those of today, especially as they relate to the education of children between four and nine, and of youths between twelve and twenty. From

twelve to eighteen there will be great changes, possibly revolutionary changes, and they will be different both in the junior and in the senior high schools. At twelve the pupils are children, at seventeen and eighteen they are mostly self-supporting young men and women."

Wherefore, let us be big and indulgent with our early adolescents. These intermediates are young Americans; give them more and more, and then, some more. Let them draw deeper breaths, larger draughts; multiply opportunity for them. Are they not our intellectual elite, at least in the making? All men are free here, and why not all youth? *Sachez-vous que vous-etes rois, et plus que rois.* In this country everybody has a chance. If you tie upper grade youth to the leading strings of one teacher, is there not danger of the old jingle coming to pass:

"The hedge-sparrow fed the cuckoo so long
That it had its head bit off by its young."

Let them have more instructors; does not that imply more instruction? It does not occur to so many that there is already far too much over-teaching in the schools. Even so, association with other teachers is bound to be helpful, there is something more to attract and inspire, maugre the sacrifice of discipline, and the attenuation of authority. Anyhow, there is coordination, and coordination is the order of our day. Thus they argue, while the passion for coordination, a truly American passion, like that for standardization, pours itself out blindly, wreaking vengeance upon the old order and leaving in its place a "*debris des doctrines surnageant pêle-mêle.*" There is no denying it, the shibboleth of the schools is *coordination*. It is a veritable obsession. Does it take more than half a brain to see how grave is the danger of tying up the whole system with a word-rope, often no more ultimately serviceable for true education than a shoestring? Frankly, in the face of many of these methods and moods of present-day pedagogy, one is tempted to agree with the indignant seventh grader, and say with him: "Good night! We don't want any more *subs*. Why don't they send us chasers?"

The procedure does certainly challenge criticism. But the tone of such criticism should be sincere, its temper both thorough and magnanimous. Passing, then, from gay to grave, let us say that inquiry into the present problem cannot afford to dispense with knowledge of human nature, with the accurate estimate of

existing tendencies on the part of the pupil, or with the prudent forecast of probabilities. The first question that dictates itself to common sense would ask: Are the actual pupils, as we know them, amenable to this innovation? Are they capable of being managed and led onward and upward quite so surely as under the old system? Youth is still youth. The boy and girl in the intermediate are but standing on the threshold of adolescence—a curious period and perilous. From twelve on, new mental powers emerge along with tastes and interests hitherto unexperienced. Gusty days dawn upon the soul where stormy scenes are enacted, and the clash of good and bad impulses continues for quite an epoch. "All boys at fourteen are a little mad," someone has said; nor are the girls less free from idle dreaming, distaste for work, adventurous readings, restlessness and the many mild insanities that lurk upon the threshold of adolescence.

Looking at youth not through a glass, darkly, but face to face, in the classroom, let us clear our mind of all misapprehension on this point. Enter any normal VII or VIII grade classroom. Contemplate "intermediate graders" as they are, not as arm-chair doctrinaires and professional educators would depict them.

Boys have excessive vitality at this time. The boy's mind is opening. At this period, when the young savage grows into higher influences, the faculty of worship is foremost in him. At this period Jesuits will stamp the future of their changeling flocks; and all who bring up youth by a system will know that it is the malleable moment. Boys possessing any mental or moral forces to give them a tendency, then predestinate their careers, or if under supervision, take the impress that is given them: not often to cast it off, and seldom to cast it off altogether.²

Of girls, too, the same can be said with equal truth. At twelve the best trained children are liable to develop strange moral aberrations, for they face the time when sin and temptation are fast becoming realities. Indeed, what with the early approach of adolescence, the countless unreasoning impulses, the initiatives into adventure, the instinctive feeling to resist authority as such—all of which find attempted expression if not actual emergence into the classroom—the task for one sure hand to hold and guide is one exceedingly dangerous to delegate or even to divide. Nowhere in the whole gamut of the grades are the disciples of our

² "The Ordeal of Richard Feverel," George Meredith.

day more in need of discipline and constraint kindly imposed upon them. Veteran teachers of the VII and VIII will aver that the hand must be firm, and the head clear, to hold and guide, control and discipline these classes. There the boys and girls are to be won, bitted and bridled, if need be, by the capable teacher, else they will rough-ride over all plans of order quite innocently, without meaning it. The parallel furnished by the Psalmist is singularly pertinent. Seventh and Eighth Graders, like the animals he mentions, are incapable of being brought where they are wanted for the purposes strictly educational until their indigenous restlessness and mental recalcitrance are controlled by due discipline. It were fatal to discount the value of discipline at this stage. Not for a moment, however, must it be thought that we have in mind to make army mules out of our fractious charges or to pen them up in iron-bound desks. Needless to say, that idea is farthest from our mind. But we must point out to ourselves the one way, and what we have to do. Discipline is a mental and moral complex. The best discipline is that which springs spontaneously from *esprit de corps*. Nevertheless the beginning of all true discipline is unconstrained obedience. The way to that is not easy; it has to be laid out and the pupil wooed and won into the proper path for his ultimate benefit.

"To be disciplined," says Foch, "does not mean to keep silence, to abstain from action. It is not the act of avoiding responsibilities. . . . Discipline equals activity of mind. Idleness of mind leads to indiscipline just as does insubordination. Discipline is activity of mind to understand the views of a superior officer and to enter into those views, and activity of mind to find the material means to realize those views."

Accordingly, if discipline means anything in Catholic education, it implies the amelioration of the whole character, the uprooting of bad habits and the sowing of good ones in their place, together with the cultivation of regularity and ordered obedience.

To attain this end, "duties well performed and days well spent," who can deny that there is clamant need of one independent will and power always in control? Emphatically it is a one-man task. The more intensive our inspection the clearer it appears that the steadying, restraining influence of one individual who holds the reins, who checks and controls while he instructs and educates, is a *sine qua non* for the proper conduct of upper grade

classes. Nowhere is eternal vigilance more veritably the price of success, and the teacher who would make good here must needs stand in his armor. "Come teacher, go teacher," means the loss of relative restraint and ordered obedience. A state of affairs is encountered where responsibility belongs to several teachers in general but to nobody in particular, each teacher being ambitious only for his own "special" success, anxious rather for the feed than for the flock, and seldom scrupulous about the maintenance of general discipline. Mastery simmers out, for the pupils become quite nobody's claim. Leadership, that indefinable necessity, is sacrificed; and discipline, with its splendid educational consequences for conduct, escapes through the departmental loopholes. This is precisely what happens, and all the time schoolmen are blinking the fact that conduct is two-thirds character; and conduct, "while good at eleven, declines at twelve and thirteen, sinks to its worst at fourteen, when the line curves upwards until at seventeen it is nearly even with eleven." This is no doctrinaire abstraction but an indigenous "intermediate" condition that the earnest educator must meet. In the face of it, the demand is grave alike for moral as for intellectual captaincy creating the spirit of unity and cooperation and establishing real solidarity.

The teacher here must know how to demand a great deal of work, to hold his authority, and to acquire more without losing the confidence of the class. He must help, he must urge, he must hearten. Rules once made, and made on the basis of the intimate, all-day-long acquaintance with a variety of charges, must be carried out; and the only one who can secure real results is the teacher who creates an atmosphere of attention, interest and response, rather than of enforced obedience, by his constant supervision, unsleeping watchfulness, undivided attention and day-in-day-out instruction in strict, inflexible principles. Control of the delicate mental and moral machinery of an intermediate class, we repeat it, demands one hand, wary and watchful, possessed of an all-round grip on the situation. No human machine, such as we are here discussing, can be run unless the temper, the personality, the bewildering characteristics of all the parts are well grasped. There must be one force strong enough, sufficient enough, to hold all the parts together and to see to it that energies meant to work in unison are neither divided nor scattered. Those

human fly-wheels and generating motors can be best directed by one gentle and inflexible hand who has taken the time and thought to master the intricate machinery, and who can operate the class, rouse the steam, make the wheels run true and get the work done. The personality of the teacher controlling the class, stimulating pupils to work of their own accord, is the thing that counts most in the long run for the harmony and coordination indispensable for education. This system, old, tried, and true, has shown that it can wear, and wear well. Simply because one able teacher can concentrate into a focus all the class energy, pupils at this age work far more readily and responsively and responsibly with him than when put under the direction of two or three whose influence dissipates and whose discipline suffers palpable enfeeblement. This, then, is our first reason why *one teacher for one class* is our conviction.

Discipline once ensured, the way is made open for interest and effectual instruction. Instruction truly worth while proceeds along fixed lines of correlation.

Correlation as applied to the work of education means the interrelation of studies so that the material of each lesson is made interesting and intelligible through its connection with the points involved in others.

Correlation enables the teacher to attract the attention of the pupil, win his interest and hold it by investing the subject with known ideas proper to it, by coloring it with already familiar pigments, and thus affording it that unity which always attracts the mind. The continuous presence in the classroom of one fully empowered teacher is desired by the nature of the instruction we demand at this period of the mental life of the pupils. In no way can correlation be achieved more effectively than when the control of the class work rests with one competent teacher with full sway, familiar with the whole field of study. *Correlation* calls for not only knowledge of fact, but for the ability to trace the relation between facts and to coordinate them into a whole and to set the pupils' minds working. The time element here is important; even more important is the steady control, the unimpeded authority which enables the teacher to hold the class well in hand and guide young minds from idea to idea. Given both time and unlimited authority, the teacher with breadth and foresight can set each idea in its proper place the while his constant experience

with the needs, as well as the already acquired contents of the minds under his guidance, will enable him to see the work steadily and see it as a whole.

As to any teacher enjoying ample arm room to correlate adequately under the new plan we have our serious doubts, seeing that the shifting process makes it most difficult to secure the time, the thought, the measurable application. In the departmental procedure the incoming teacher must needs be a discourser rather than a familiar guide, an inspiring pathfinder who blazes the trail. It is to be expected that each teacher will be strongly insistent upon his own "speciality," and intent upon "giving" and "hearing" the lesson, upon its partial acquisition by the pupil, quite apart from the due claims of all-round knowledge. Disintegrated teaching is the result. And if, perchance, the pupil harks back to another subject, say the one he has just had, and whose bearings he is just beginning to see, forthwith he is pulled up and warned to attend to the business in hand. The loose ends of his knowledge are never gathered up, his growing interests are regarded as digressions, his grasp and vision are once more denied the joy of understanding and the conquest of desired knowledge. Briefly, his mind is shunted to the side-track of the "new subject." Thus teachers are forever impeding one another's work, unwittingly, no doubt. But so it is. And what wonder if the pupils are given to play carelessly over the surface of their subjects, content with the superficial. It is only human that both instructor and instructed should so be and so act. Teachers, naturally, want their work done under any and all circumstances, even at the expense of setting a ring fence round their subjects; and yet "the study of one thing is only the study of one aspect of everything." The inevitable result of the "specialism" here employed is that the child's vision is boxed by the subject in hand, instead of being given the wide, fair and sane fling that the single sympathetic teacher can allow the child mind reaching out for relations and coordinations yielding further knowledge. Is it not clear that in educational, as well as in industrial enterprise, too many bosses are sure to get skimmed work and cramped endeavor, and this because of the extreme difficulty of bringing into concordance independent authorities? It is, too, an utter impossibility for two or more teachers, confer and plan as much as they will, ultimately to relate subjects, knit topics together,

join facts, ideas, events, principles in the harmonious correlation so necessary to vitalize the mind, heart and soul. What is really wanted, then, is one teacher who can see things steadily and see them whole, whose governing aim is to make the class grasp knowledge, not merely "subjects." That the pupils may be raised up to this viewpoint there must be one vital force, the teacher familiar with their needs, sure of his own ground, ready to reach the known point of contact with the pupils' minds, and quick to enable them to clamber in time up to the proper coign of vantage. Under such a teacher the pupil will see quickly, respond readily and grapple surely with the task at hand—and this precisely because the new elements of knowledge are handled knowingly, and so dispensed as to fit in and harmonize with the known intellectual development. You can see for yourselves how much it means when the teacher's influence runs through the class "*fortiter et suaviter disponens omnia*:"

"A little new of the ever old
A little told of the never told
Added act of the never done."

Instinct with ideas, ideals, vitality, his personality will put spirit into the subject, the methods will take on new life, and he is sure to obtain definite results for the simple reason that all his manifold activities work to one end. His instruction ceases to be formal and isolated; it is a living, growing, continuously up-building process, ever in touch with its subjects; weaving fresh threads into the old warp and woof according to a definite pattern; employing already acquired energies to secure further achievement; not indeed overteaching but enabling the class to find out for themselves, and learn for themselves; thus getting the best work out of the class by very virtue of his well-established authority and acknowledged leadership.

Of this knack of leadership and its importance for character-building we shall speak presently. Just now its value—a mental value—for correlation must be recognized as indispensable. Everywhere it implies command—command of the subjects to be taught, their relation, their allocation; command of the content of the class-mind; command of the methods to enlarge and complete that content; command of the time to reiterate and emphasize essentials; command of the opportunity to reach and cultivate "the growing of the mind." Under the departmental

system vigorous leadership of this sort is scarcely burgeoning before it is nipped in the bud. Nor can two or more teachers succeed in this intricate, single-minded task, any more than two or more persons could be expected to work over the same piece of needlework and catch the loose ends, bind the thread into the pattern already commenced and complete the work according to a true plan. The resultant material botching of the pattern would be no worse than the mentally clumsy consequences to the unity of thought and interrelation of ideas when two or three teachers enter into the intermediate to do their work, patching their subject upon the class quite mentally crazy-quilted already. The work of correlation, be sure of it, should be entrusted to one competent knowing teacher whose personal appeal becomes more potent with time and contact with the class. One teacher, then, and not two; for, when the newcomer appears, attention relaxes, the ebb-tide of interest sets in, and correlation goes out to sea. The teacher who cannot cover the subjects required in these years is not a teacher but a self-confessed incompetent, and let us add, at the close of this point, the best evidence of a teacher's real worth is his ability to see, grasp and impart subjects affixed to their relations; his readiness to welcome the class-tendency to look above, about, beyond the subject and think; his instancy to vitalize the content with a unity of idea even as the fluid force of the electric current enlivens every wire and becomes incandescent throughout.

There is another test which we should apply to departmentalism in the upper grades. How far does it make for character-building? If discipline and correlation are the first foundations of education, character is its coping stone, its much desired finish and perfection. Education worth the name cannot be regarded as under way until it achieves definite results in character-building. This is by far its most serious business, and nowhere is this business more urgent than in the upper grades. Among our youth character develops for better, for worse, in the stream of school life. A variety of agencies in the classroom are ever at work: they are shaping, rounding, and polishing character; else they are blunting, chipping and spoiling character. The outstanding responsible architect is the teacher himself. Gifted with the talent, the energy, the resources, the spirit, the power of moulding necessary, he detects the stirring of potent energies and directs them aright; corrects crudeness, vulgarity, selfishness, and encourages a tenacity

of purpose, urging on to the determination to succeed, no matter at what cost. Fortunate indeed is the intermediate class that holds a teacher possessed of that "luxuriance of masterfulness" which the Greeks called *ὕψις*. We would maintain here that the *sine qua non* for character-building in these years is just such a teacher with reach, grasp, plenipotent authority, and unwearied vigilance over his pupils—all of them, all the time. Under such a leader the pupils show a desire for duty, a capacity for conduct. Then, too, there is time for the passage of ideas into efforts, for the translation of ideals into actions. Even more than that. The spontaneous creation of a religious atmosphere comes from the spirit, the personality, the consciousness of the teacher himself. He inspires the class even while he explains and interprets. He himself is much more to them than the best textbooks, for character is somewhat contagious. Impressions soon begin to count as personal influence grows stronger. Reverence—a most necessary feature of character—and admiration, energize in an impulse by which the class does the duty which lies before them, and the pupil carries away with him

Those shadowy recollections
Which, be they what they may,
Are yet the fountain life of all his day
Are yet a master light of all his seeing.

Again, the urge away from evil and the heave towards duty must needs come from the teacher who can probe deeply into the mind of youth while he can hold the forces that vivify and direct. Nor is it easy to help youth tramp "the rough brake that virtue must go through." The difficulty and delicacy of the rôle of character-builder are measured by the actual demands made upon tact, judgment, initiative, forbearance, and sureness of discernment. The unwitting self-manifestation of such a one tells upon his observant charges, for intermediate graders often betray a razor-edge sharpness of observation. Always and everywhere you will find that it is the characterless instructor whose very presence creates boredom and slackness—the two deadly handicaps to classroom efficiency. When the teacher is a slacker himself the class follows suit, and boredom is engendered by the perfunctory manner in which he handles the lesson. Contrariwise with the teacher with character who enjoys unbroken communication with his scholars and seeks their real welfare, distributively and individually. Given the time, the power, the right to maintain

liaison with his class, he can work intensively to rectify their judgments, fortify their reason, and cultivate their character. If character be the sum of the influences and habits which go to make up life, what work lies in the sphere of the teacher possessed of the spontaneity and inspiration necessary to create and sustain class spirit, and wise enough to grant a large concession of self-government. It is this spirit of the class that really counts—the stream of ideas, inspirations, tendencies, viewpoints, responsibilities, externalizing themselves in manner, in language, in conduct.

A thousand subtle influences at work in the classroom cry out against setting aside such a potent teacher for the topically interested intruder with his pet speciality. As it is, the early adolescent is none too thirsty for “large draughts of intellectual days;” indeed, pedagogically, we find him in this matter much of a prohibitionist. And when the intermediate classroom is opened hourly, or even less frequently, for the timed exit and ingress of instructors, the hardly collected class energy melts away, personal influence dissipates, and the soul of the class shivers under the open-door draft. Small wonder that the pates of the pupils soon become bone-dry. It is as ludicrous as it is pitiful to observe the course of such a class, a mere checkerboard consisting of an agglomeration of “men” among whom “kings” swoop down at stated intervals to work their claim; the aim of the “men” may be and usually is to give the “kings” a wide berth or to come only as near as safety allows; and so they move or are moved about, quite lost in the maze of subjects and instructors, meanwhile using every avenue for artful escape. And how could it be otherwise considering the disintegrated teaching, the lack of well-knit relations, and the natural restiveness and disquietude of youth at an age not at all keen for work, but, yet very quick to take things into its own hands and have its own fling, when once the watchful, wide-eyed teacher in authority is no more. We need not be surprised when many a teacher working under the new system finds himself in the plight of the person thus described by Mr. Dooley:

“Manny a man niver has his own way till he has it through his will. Afther he’s dead and gone, he shoves his hat on the back iv his head an’ stalks up an’ down through th’ house, saying I’ll show ye who’s the boss here. F’r th’ first time in me life, now that I’m dead, I’m goin’ to be obeyed.”

Plainly, then, the impolicy of more than one teacher in an intermediate grade is seen in the weak harmony, absence of united class effort, and loose coordination. Moreover, in such classes we find the curriculum a ramshackle structure; jerry-built, as it is, by so many hands, it holds weakly together and quickly collapses for want of competent, all-round control. Then let us have intermediate classrooms "built as a city that is compact together," where spirit counts, time is well used, and energies focussed under the eyes of one steady teacher. The existing relations between pupil and teacher are of first consideration, the need of being united of first importance, and centralization of class authority absolutely imperative. If competent, the teacher over a class of twenty-five or thirty pupils ought to be able to exercise personal supervision and direction, and satisfy himself as to the work done by the class. And if that teacher be of strong will, patient temper and common sense, the work of upbuilding the child's character will then go on apace. For the teacher's appeal will be as much by deep intimation and subtle suggestion as by text-book or black-board. Courage, charity, wisdom, thoughtfulness, helpfulness—these things are vital. When they are in the air of the classroom the pupil catches inspiration from the very atmosphere—an atmosphere which wraps him round—an atmosphere of energy, example, devotion emanating from a true teacher. Permanent contact with the class, continuous influence, unbroken intimacy, attractive example—these are the sun and rain that refresh the proverbially poor and barren ground of the intermediate and turn it into a fruitful garden. Where the right teacher is had, the spirit of unit and cooperation is born, thrives, waxes strong. The class, as a whole, grows richer in ideas and ideals, more confident, more self-respecting. Its progress is not impeded by the appearance of a newcomer "good for the next hour." There is no division of authority to split their day, no teacher-swapping procedure; no juggling of the curriculum, no holding of the stop-watch on the *horarium*; in fine, no fatal fragmentation as the result of departmentalism. Instead there is coherence of thought, feeling, expression, behavior—in a word there is education. You have only to watch the two systems in their respective workings to see for yourself. "From their fruits you shall know them."

JOSEPH A. DUNNEY.

THE PROPOSED SCHOOL AMENDMENT OF THE WAYNE COUNTY CIVIC ASSOCIATION

Dear Fathers and Beloved People:

May I venture with you a word of light and encouragement in the face of the injustice and tyranny involved in the proposed School Amendment of the Wayne County Civic Association? This organization would suppress our religious schools, suppress our Church, suppress our homes for orphans and destitute children, and banish God from society and the state.

Conscience demands of us that we educate our children in the fear and love of God, in reverence for ancient and holy things, in loyalty to our beloved country. How can any American, not blinded by bigotry and unspeakable hatred, legislate against the religious affiliation and rights of conscience of his fellow-American?

Perhaps what is needed most of all is the old definition of democracy. A democracy is government of the people, for the people, by the people, all of which means that the state exists for the people, not the people for the state. The state has inherently the right to protect conscience. It has no right whatever to destroy conscience.

Democracy and its eternal principles are set squarely against autocracy, radicalism, centralization, and bigotry. Democracy can no more harmonize with these things than truth with error, light with darkness. With democracy you have liberty, the liberty you have created in an anointed, in a glorious traditional past, the liberty of conscience, the liberty of worship; with autocracy you have repression; with radicalism, chaos; with centralization, a paternalism akin to Socialism; with bigotry, a fanaticism that is Mahometic in its nature.

If we would be safe in the future, we must choose now between the liberty of democracy and the dangerous political and socialistic "isms" of the day. The Constitution of the United States is founded on that basic principle of democracy that the State has no right to restrict the liberty of the individual beyond those limits necessary for its own protection and preservation.

Violence is being done to our national ideals; the spirit of our Constitution is no longer the anchorage of our ship of state. Power has been seized and utilized at the expense of personal and

civic rights, the standard has been set to invade personal liberties. God has been banished from the parliaments of the world. His name was crowded out of the League of Nations. Our national mottoes are becoming meaningless. "E pluribus unum" will soon be in the scrap-heap with that other: "In God we trust." We are traveling backwards on the road to Caesarism and paganism.

One might have thought that the lofty principles with which this nation entered the war and the vast losses sustained would have served forever as a warning lest we, having preached the gospel of liberty to others, might ourselves become a castaway. The effect, however, has been the opposite. The orgy of repressive legislation continues unabated, gathering momentum as it proceeds. What the future holds in store as a result of this policy may best be judged from the pages of history.

The passage of the proposed amendment would mean a death warrant to constitutional rights and a travesty on democratic government. We are slow to believe that the enactment of this measure is possible, where education and enlightenment have at all obtained. The common sense and the patriotism of the vast majority of our non-Catholic brethren can surely be depended upon to rebuke the bigoted element which has recorded itself as willing to prostitute the principles of liberty to the furtherance of unreasoning prejudice or to sell the Constitution for a mess of pottage.

Here indeed is a case of wanton assault upon the rights of citizenship. Were the Catholic schools of Michigan, against which the measure is primarily directed, not proven by every standard of education and citizenship; were they failing in the thoroughness of their Americanism; were they lacking in any qualification desired in those institutions which cradle the hopes of the America of tomorrow, the amendment would be intelligible on the ground of public policy. But there is no such refuge. We challenge the authors of the scheme to produce one scintilla of proof that the Catholic schools are not 100 per cent American, at least as efficient as the public schools in secular education and unique as a bulwark against the forces of disorder which threaten the very foundations of our government today. We challenge them with the high educational standard achieved by our schools; we challenge them with the records of the Army Essay Contest as published in the

daily press recently; we challenge them with the record of patriotic service rendered; we challenge them with the names of the bravest and the most devoted and the most brilliant among the men and women who fought America's fight for democracy; we challenge them with the records of the heroic soldiers who died for liberty at Chateau Thierry and in the Argonne. Because they dare not accept our challenge we brand their much touted 100 per cent Americanism as 100 per cent self-interest and venom, and we look to the voters of the state to rebuke those men who seem to value so lightly their own liberties that they are willing to betray the liberty of their neighbors.

With all solemnity we warn not only our people but the electorate at large that the element behind this amendment is playing with fire when it seeks to destroy our Catholic school system. No specious appeal of theirs to the will of the majority can make right that which is inherently wrong. If the majority were to vote—which God forbid it would—in favor of the amendment, it would be either because it had allowed itself to be deceived by a systematic campaign of calumny or because it had grown indifferent to the dignity of citizenship.

We cannot believe that the absurd charges against the Catholic school have been seriously taken, nor can we believe that our fellow-citizens of other or no creeds are in sympathy with the gross injustice entailed by the amendment. We have gone through the heart-breaking days of the war together; together we have fought and endured. Together, in these critical months of reconstruction, we are working towards the building of a better day. Are our ranks to be severed, our unity shattered now by those underhanded plotters who were silent and inactive in the days of stress, but who emerge today from their war-time obscurity with a courage born not of patriotism but of venom? For once they have overreached the mark. We have silently acquiesced in petty intrusions upon our rights in the past. We have yielded in the interest of harmony and peace. Emboldened by our silence they have pressed their persecution to a point where submission becomes equivalent to cowardice. We cannot, we dare not yield the right nor disown the duty of educating our children. It is of the very essence of parenthood. The Divine Law has set its seal thereon.

Education is measured in terms not of time but of eternity. It

trains the child to live. It draws out the Divine image in its soul; it teaches the child to know God and seeks upon the framework of that knowledge to build the structure of life service. The public school does not answer this conviction as to the purpose of education. That is why Catholic parents cannot accept the public school system. The Catholic school is an essential and integral factor of Catholic life; the school is inseparable from the Church; the suppression of the one means the suppression of the other. The amendment in question therefore may be styled an act to proscribe the Catholic religion. Its intent is to rob the little ones of their most treasured possession; it means the assumption on the part of the state of parental duties which, before God, cannot be yielded; it means that Catholic parents are to be legally prevented from fulfilling their most solemn obligation towards their children and towards Almighty God.

No majority is empowered to abrogate a Divine law or destroy a natural right. Coercion is a sinister word; it does not breathe of the spirit of democracy; it ill harmonizes with the idea of liberty; and when coercion is directed against the mandate of religion, when it invades the sacred precincts of conscience, it becomes odious beyond the bounds of sufferance.

We make no threat, we make no declaration, at the present time, other than that to affirm, with all the emphasis possible, that we Catholics, as an integral factor in the Commonwealth of Michigan, protest against this unreasoning invasion of our rights and appeal to our fellow-citizens, as they value their own liberties, to be tolerant of the liberties of their neighbors.

Brethren, we are to be penalized for sled-length corresponding to conscience. Surely we will appeal our cause to the highest tribunal in the land.

This letter is to be read at all the Masses Easter Sunday, April 4, 1920.

Sincerely in Christ,

• E. D. KELLY,
Bishop of Grand Rapids.

EDUCATIONAL NOTES

ANNUAL MEETING OF THE CATHOLIC EDUCATION ASSOCIATION

The seventeenth annual meeting of the Catholic Educational Association will be held in New York City, on Monday, Tuesday, Wednesday and Thursday, June 28, 29, 30, and July 1, 1920, under the auspices of His Grace, Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. A very cordial invitation to hold the meeting in New York was presented to the Educational Association at the annual meeting held in Saint Louis, and the Executive Board instructed the Secretary General to inform His Grace that the Association received and accepted this invitation with heartfelt gratitude.

The Right Reverend President General of the Catholic Educational Association, and the presidents and officers of the departments and sections, extend a cordial invitation to those who have a responsibility in the work of Catholic education to attend the various conferences of the annual meeting in which they may have a direct interest.

The officers of the College Department held a meeting in Chicago during the Christmas holidays and outlined their program. The subjects have been chosen and the writers are preparing their papers. A special report on the work of the Committee on College Standardization will be discussed at the annual conference.

The officers of the other departments are preparing their programs, and there is good prospect that Catholic educators will have the opportunity to consult with each other in regard to all the important phases of the present educational situation that demand attention.

His Grace, the Most Reverend Archbishop of New York, in accordance with the custom of the Association, will extend an invitation to the Provincials of the various Sisterhoods to send a representative and companion to a special conference that will be held under his auspices.

The work of the Association becomes more professional each year. The Association is becoming a medium by which educators themselves can come to know their own mind on educational problems, more than a medium of influencing or directing the popular trend. It is a purely voluntary body, and any action of

a legislative character is beyond its competence. The problems of the day are so varied, and conditions in education are so unstable and confusing, that some form of voluntary conference, in which representative educators can participate without restriction, is a valuable help in preparing for judicious action.

The New York meeting, on account of its professional character, will probably not have a large public attendance, but eminent educators from all parts of the country will take part in the conferences. A special effort will be made to secure the attendance of pastors who have charge of parish schools. A public meeting may also be held at the close of the convention in which the message of Catholic education to the American people will be spoken by eminent laymen.

Arrangements for the reception and hospitality of the visiting educators are being made in a manner befitting the high reputation of the clergy of our great American metropolis.

THE ANNUAL MEETING OF THE NATIONAL EDUCATIONAL ASSOCIATION

The next annual meeting of the National Education Association will be held at Salt Lake City, Utah, July 4-10, inclusive. The program is nearing completion and will be printed in the next issue of the N. E. A. Bulletin.

A feature of the program will be the Congress of Boards of Education on Thursday, July 8—forenoon, afternoon, and evening. Theme: "Financing and Managing the Public Schools." Members of school boards, state, city, and county superintendents, and educational experts will take part in the discussions.

The congress will meet in two sections on Thursday forenoon, one section to consider rural school problems and the other to consider the financial problems of the city school. It will meet in one body Thursday afternoon and Thursday evening. Several eminent men and women have accepted places on the program.

The following are among the subjects of addresses and symposiums on the general program: "The Survival of the Professional Spirit Despite Economic Pressure and Social Unrest," "The Recognition of Education as Related to Our National Life," "The Necessity of the Unity of the Profession in Obtaining Needed Legislation," "The Proper Relation of the Superintendent and Board of Education to the Teaching Body with Respect to Administration," "The Proper Relation of the Classroom Teacher to the Superintendent and Board of Education with Respect to

Administration," "The Relation of Teacher Shortage to Educational Standards," "Legal Status of the City Superintendents of Schools," "Fiscal Independence of City Boards of Education," "Shortage of Teachers in Rural Communities, a National Calamity," and "The Extension of Education in Country Life."

The Council of State Superintendents will hold an important two-days conference preceding the general sessions. The National Council will hold its sessions on Monday, July 5.

Sunday, July 4, will be designated on the program as Musical Sunday. The program of patriotic music, under the auspices of the teachers and musical associations of Salt Lake City and the State of Utah, means that musical Sunday will be one of the great days of the convention. All general sessions will be held in the world-renowned Tabernacle of the Mormon Church.

The preparation of the program for this great meeting is in the hands of the President of the Association, Mrs. Josephine Corliss Preston, who not only takes into account in the program the actual needs of the hour but looks ahead to shape readjustments and tendencies for the future welfare of our schools.

SCHOLARSHIPS FOR AMERICAN GIRLS IN FRENCH INSTITUTIONS

The French Government, through Mr. J. J. Champenois, has advised Dr. R. L. Kelly, Executive Secretary of the Association of American Colleges, that twenty scholarships in French lycees and six scholarships in French universities are offered to highly qualified American girls for the academic year 1920-1921. These scholarships cover tuition and living expenses.

The candidates for the Lycee scholarships should be of junior, senior or A. B. rank and should have made an exceptional record in French. Candidates for the university scholarships should meet the same requirements as candidates for graduate work in American universities. Further information concerning these scholarships may be secured from Dr. Kelly at 45 West 18th Street, New York City.

In connection with the above announcement you will be interested to know that there are now in the United States, under the auspices of the Association of American Colleges, one hundred and eighty-two French girls and about twenty French men. These students are enrolled on scholarships paying college fees and living expenses and are distributed in colleges and universities from the Atlantic to the Pacific.

REVIEWS AND NOTICES

A General History of the Christian Era, in two volumes. Vol. I, from the beginning to the so-called reformation (1 to 1517), a text-book for high schools and colleges, by Nicholas A. Weber, S.M., S.T.D., Associate Professor of History of the Catholic University of America, with an introduction by Rt. Rev. Thomas J. Shahan, D.D., Rector of the Catholic University of America. Washington: Catholic Education Press, 1919. Pp. xxxiii+343.

This volume was brought out last December and has already found its way into a large number of our Catholic secondary schools. It constitutes the fifth volume of the Catholic University Series of text-books designed for use in Catholic secondary schools and colleges. The volumes which preceded it in this series are: "Lessons in Logic," by Rt. Rev. William Turner, Bishop of Buffalo; "A French Course" for high schools and colleges, by Joseph Schneider, Instructor in French at the Catholic University; "Progressive Lessons in Hebrew," with exercises and vocabulary by Romanus Butin, Associate Professor of Semetic Languages and Literature of the Catholic University and "Key to Progressive Lessons in Hebrew." It is confidently expected that the press will be able in the no distant future to offer a complete set of texts for our secondary schools. Closely related to this series of text-books is another entitled, the Catholic University Pedagogical Series, which at present numbers 8 volumes. The Catholic Education Series is designed to meet the needs of the elementary schools. Fourteen volumes of this series have been issued of which six volumes constitute the Catholic Education Music Course. All of these text-books are constructed along the same pedagogical lines and, as far as possible, the subject-matter is so closely correlated as to form an organic unity. This unity is of course more apparent in the elementary text-books than in those designed for normal schools, secondary schools and colleges.

Dr. Weber's "Christian Era" may well be taken as an illustration of the newer form of text-book which deals with facts not as isolated entities but as forming part of an organic whole. The great fundamental principles of method are observed which per-

mits the text-book and teacher to work in harmony. The chronological order here is made to yield to the pedagogical principle which demands that we proceed to lead the child mind from the known to the related unknown, hence the child begins with the history of Christianity and not with the history of pagan civilization. In like manner the pedagogical principle which demands that we proceed from the simple to the complex is observed when we begin the history of Christian civilization with the teachings of Jesus Christ and the work of the apostles, and follow Christianity step by step as it lifts up and integrates the remnants of pagan civilization and civilizes and unifies the migratory tribes that entered Europe during the early centuries of Christianity. In like manner sound pedagogical principles are observed when the child is led to form his judgments on the conduct of men and of nations that act under the guidance of Christian principles, before proceeding to study pagan civilizations and the erroneous principles which ultimately led to their destruction.

The habit of first teaching the child the history of Pagan Greece and Rome and then proceeding to the study of Christianity grew up out of a mistaken notion that the chronological order was of more value than the psychological order. This procedure was the product of the time when education and acquisition of knowledge was supposed to be identical; when men failed to recognize the fact that the mind in its growth and development follows vital laws which are as rigid as the laws which govern physiological processes. History is indeed much more than a chronicle of facts, of the names and dates of reigning monarchs, of the dates of battles and the names of generals. Indeed these facts are seen at present to have little value unless they are studied in relation to the great underlying vital forces which have ever moulded civilizations and controlled the rise and fall of kingdoms and of empires. Dr. Weber has relegated these several facts to their proper place and has furnished the teacher the means by which she may lead the child into an understanding of the real values of life and of the principles which govern the destinies of men; without preaching he makes plain the providence of God in the affairs of men.

At first sight it might appear that the principle, "From the known to the related unknown," would demand that we begin with the Renaissance or the Reformation since we are still ex-

periencing the consequences of these movements, but the principle, "From the simple to the complex," is more urgent, and this clearly demands that the child begin the study of Christian civilization of which he forms a part and that he begin with the beginnings of Christianity and trace its growth to its culmination in the thirteenth century. During this period Christian principles may readily be discerned and their fruitage evaluated, before the rebirth of pagan ideals and the confusion and chaos of the so-called Reformation obscured them.

The author states the purpose of the present volume succinctly: "This book is intended to serve as a text-book for Catholic High Schools and Colleges. Although the complete work was planned and is to be published in two volumes, the part here given to the public is so arranged as to form a book that can be used independently of a certain volume. In writing this general history the author has aimed to present a continuous and concise survey of the essential facts of the Christian Era."

The brief introduction to this work from the pen of Bishop Shahan, Rector of the Catholic University, admirably sets forth the value and salient characteristics of the book. We take the liberty of quoting it here at length:

To the superficial observer a history is merely a history, and in the imposing and confusing array of histories which crowd our text-book shelves there would appear to be no room for another. Too many are satisfied with a text-book which garbles and even suppresses facts; which ignores the true religion of Christ, and belittles or ridicules the Catholic Church, its institutions and its accomplishments. An atheistic, anti-Christian, or purely materialistic interpretation of history has become one of the great evils of our time. Men wish or pretend to forget that there is a God who has created this world, who redeemed it by the blood of His only begotten Son, who has watched over and protected it through the ages, and whose all-wise providence has not failed even in the midst of the present world crisis, a crisis of rapine and revolution, of unrest and uprisings, of chaos and threatening ruin.

A history of the Christian Era which fails to take into account the birth and life of Christ, in a word, God's plan for the redemption and salvation of the world, which fails to assign to the Catholic Church its full share in the civilization and progress of the world, is and must be unacceptable to a Catholic, whether pupil or teacher. Unfortunately, however, too long has it been left to the already overburdened teachers, to the hard working Sisters, Brothers, and Priests of the Teaching Orders to guide their pupils

to a safe port amid the shoals and shallows of an untrustworthy and biased history.

It is almost as a pioneer that Dr. Weber's "General History of the Christian Era" appears. Other histories, it is true, have been written from the Catholic point of view and have rendered excellent service to the Catholic cause. Practically all, however, are either short compendiums or lengthy reference books unsuited for the purpose which the present work aims to fulfil. It is the aim of the "Catholic Education Press" to provide for the schools affiliated with the Catholic University of America, eventually, it is hoped, for all the parochial schools of our country, a series of text-books which shall form the Catholic youth of our nation in the fear and love of God and in devotion to their country. In this double process obviously history has no small share. It is needless to mention here the progress that has been made in the past on other lines. Suffice it to say that the present work is welcomed as the harbinger of an advance in educational thought and endeavor, which augurs well for the future of our Catholic Schools.

Dr. Weber, of the Faculty of the Catholic University of America, has prepared his General History with a view to filling the void which exists in the line of history text-books for use in Catholic Secondary Schools. He has admirably succeeded in his task. Starting with the birth of Christ as the fundamental fact which dominates the history of the Christian Era and without consideration of which no such history can be complete, the author sets before his readers a narrative and interpretation of facts which take into account all salient facts of the history of the world since the beginning of the Christian Era. He shows how from the little mustard seed sprang that Divine Institution, the Catholic Church; he shows her influence on the restless tribes and peoples of the past; he traces the disintegration and fall of the Roman Empire, doomed to disappear because it spurned the tenets of the Master, who through His disciples established in the very city which sought to destroy them by fire and sword the only institution of the present day which can trace back its history without a break to those days of persecution and martyrdom. He paints the triumph of the Christian Church as it emerges from the catacombs to take its place upon the great stage of life as the one divinely appointed instructor of the human race to conquer spiritually the savage tribes, to teach them not only to love God but even to till the soil and harness the stream, to wrest from Nature those bounties which God has confided to her for man.

The author shows how closely bound up with that of the Church is the history of nations. It is not our purpose to point out in detail the development of this treatment. This book is written as the work of a learned and sincere Catholic who recognizes

that only by giving the facts and by relating all the causes, in a word, by exhibiting the finger of God as well as the hand of man in the life of the world, can a true history be written.

Dr. Weber has tried to present to the Catholic school and to the Catholic public in general a truthful, reliable, general history, in the service of Catholic education, and his book ought to be welcome to many who, for various reasons, have hitherto found the whole truth difficult of access.

It is with pleasure that we present to the Catholic schools of our country a work, the need of which has long been keenly felt. We hope for it all the success which its scholarship deserves. The thanks of all American Catholics, especially of those connected with educational work, are due to the author for the labor, devotion and zeal which he has brought to the completion of a peculiarly difficult task. May Almighty God, the Providential Guardian of the holy cause of Catholic education, grant that our efforts may not cease here but that our Catholic educators may continue their meritorious services with growing success for the improvement of Catholic education in every province of human learning.

T. E. SHIELDS.

The Modern World, from Charlemagne to the Present Time, with a preliminary survey of ancient times, by Rev. Francis S. Betten, S.J., and Rev. Alfred Kaufmann, S.J. Boston: Allyn, Bacon & Co., 1919. Pp. xiii+429.

"Ancient history extends from the creation of man to the time of the Emperor Charlemagne, about A. D. 800. The last part of Ancient History, from about A. D. 400 to 800, was a period of transition. A new religion, Christianity, which had been previously persecuted, now spread freely over all Europe. The great Roman Empire disappeared. New nations, with new languages and customs, founded new states. Whatever good these nations brought with them gradually blended with the inheritance of older times, and Christianity became the sole religion of all Europe. By A. D. 800 this transformation of Europe was complete."

The year does not begin with the ripening harvest, but with the seeding or the preparation therefor. Yet one might take any day of the year as its beginning, and as a matter of fact we begin our calendar year on the first of January, but the Church begins the ecclesiastical year with Advent. In like manner we might take the reign of Charlemagne as the line of demarcation between the ancient and the modern world,

and if we look only at the surface of things, we would find much to justify this choice, but it is the function of the historian to leave his readers to look beneath the surface and there find the really significant events which mark the transitions from one phase of human life to another. If we were to do this, there can be no question that the birth of Christ is the fact which divides the world into ancient and modern. While it is true that several hundred years elapsed before the western world became entirely Christian, it is not this outward conquest which is really significant, and in tracing the history of eight hundred years, from Christ to Charlemagne, it is the growth of Christianity and not the disappearance of paganism that forms the significant movement. Many of our readers, I feel sure, will be with us in regretting the adoption of the present plan for the division of history into ancient and modern.

New Medieval and Modern History, by Samuel Bannister Harding, Ph.D., Professor of European History, Indiana University. New York: American Book Co., 1918. Pp. xvi+783 and 31.

In this work there is a shifting of emphasis from military and political events to social, industrial and cultural topics. This is undoubtedly a move in the right direction, and when we come to study the history of Europe in this light we shall begin to realize the magnitude of the task accomplished by the Church in building up the civilization of the thirteenth century on the ruins of the Roman Empire and out of the wild nomadic tribes that swept away the old landmarks and brought new problems of education and control.

The Child's Food Garden, with a Few Suggestions for Flower Culture, by Van Evie Kilpatrick. Yonkers-on-Hudson: World Book Co., 1918. Pp. 64.

Word Study and 100 Per Cent Business Speller for Junior High School and Commercial Classes, by Sherwin Cody. Yonkers-on-Hudson: World Book Co., 1918. Pp. 127.

Military Drills for Schools, by Col. Joseph H. Barnett. Chicago: Flanagan Co., 1918.

The Stars and Stripes, A Flag Drill, by Fern E. Wise. Chicago: Flanagan Co. Pp. xii.

A Military Flag Drill, by Col. Joseph H. Barnett. Chicago: Flanagan Co. Pp. 28.

War Fact Tests, for Graduation and Promotion. Yonkers-on-Hudson: World Book Co., 1918. Pp. 80.

Playing the Game, by Zebediah Flint. New York: 1918. Service. Pp. 63.

First Lessons in Business, by J. A. Bexell, Dean of School of Commerce, Oregon Agricultural College. Philadelphia: J. B. Lippincott Co., 1919. Pp. 174.

Belgium in War Time, by Commandant De Gerlache De Gomery. Translated from the French by Bernard Miall. New York: George Doran Co., 1916. Pp. x+243.

Germany Her Own Judge, A reply of a Cosmopolitan Swiss to German Propaganda by H. J. Suter-Lerch. Translated from the German. Boston: Houghton, Mifflin & Co., 1918. Pp. 145.

Towards the Goal, by Mrs. Humphry Ward, with preface by Theodore Roosevelt. New York: Charles Scribner's Sons, 1918. Pp. xvii+231.

Germany's Annexationist Aims, by S. Grumbach. Translated, abbreviated and introduced by J. Ellis Barker. London: John Murray, 1917. Pp. 148.

Trench Pictures from France, by Maj. Wm. Redmond, M. P. New York: George H. Doran Co., 1918. Pp. 175.

The Desert Campaigns, by W. T. Massey. New York: G. P. Putnam Sons, 1918. Pp. xv+174.

The Gary Public Schools, Organization and Administration, by George D. Strayer and Frank Bachman. New York: The General Education Board, 1918.

Twenty-fifth Annual Report of the Superintendent of Parish Schools of the Archdiocese of Philadelphia for the year ending 30 June, 1919.

The report of the past school year for the Archdiocese of Philadelphia follows well in the line of its predecessors as an orderly and readable document. The superintendent's special section, which summarizes the detailed data, is brief and well directed. It is preceded by nearly three pages of obituary notices of the teachers, brothers and sisters, many of whom were the victims of the influenza epidemic in the early part of the year. This undoubtedly denotes a serious loss to the system, but one that has its compensations, as the superintendent well observes. "The epidemic," he says, "wrote into the annals of the parish schools of the archdiocese one of their brightest and most glorious pages. To the everlasting glory of our teaching communities be it recorded that, when the stricken city and diocese in despair appealed to the archbishop for assistance, our religious teachers to a unit volunteered their services for the hospitals and the homes of the sick. Eagerly was their offer accepted, and during that month of sorrow our 1,600 teachers, fearing neither contagion nor death, rendered invaluable services in nursing the sick and caring for the families of the victims. When the danger was passed and the teachers returned to their duties in the class-rooms, there were gaps in the ranks. Thirty-eight had made the supreme sacrifice and many others were incapacitated for weeks. Practical Christian charity, as exemplified by our teachers during the epidemic, will surely draw down God's blessings on our schools."

One of the most serious matters treated by the superintendent is that of retardation of pupils, with the consequent heavy losses in the higher grades. "An examination of our statistics shows," he says, "that less than 45 per cent of our children ever reach the seventh grade and less than 25 per cent reach the eighth grade."

He examines the common reasons alleged for retardation, and, like the superintendent of Pittsburgh, referred to in connection with the review of his report, rejects most of them as insufficient to account for the condition. He rightly urges the attention of the local principals and authorities to the matter and touches upon a most vital factor in the situation, namely, faulty standards of promotion. Reasonable promotions, the exacting of teachers that, under normal circumstances, their classes will be prepared for promotion at the usual time, will do much to overcome the evil. Not only will the parish schools be better discharging their functions, but an increase of high school candidates will result.

The account of the Catholic high schools in the archdiocese is very gratifying and will interest outsiders as much as those associated with the system itself.

PATRICK J. McCORMICK.

The Economic Consequences of the Peace, by J. M. Keynes,
New York City: Harcourt, Brace and Howe, 1920. Cloth,
298 pages. Price, \$2.50 net.

This is primarily a book for the student, the thinker, the well informed. It is apt to defeat the casual reader. In venturing this opinion, no prejudice is intended to the author's hope that his work will contribute "To the formation of the general opinion of the future." The problems of the future will be solved only by active and intelligent leadership proceeding on a basis of sound and complete information. In this respect Mr. Keynes' book will not be a voice unheard.

Where the book addresses itself to the economic structure of Europe before the war and analyzes the immediate effects of the war on the economic conditions of the world just now, it speaks with authority. Where it digresses to give the background of the treaty by describing the Council of Versailles, it has only an indifferent value. Some of the reports in the press were more discerning and more dispassionate. The author's processes of deduction are almost invariably sounder and better than his attempts at inductive reasoning. At times it is a bit uncertain whether the book is evolving naturally towards the author's own program for peace and economic stability, or began with that program and worked backward to the peace treaty!

It would be unfair to disclose the contents and argument of this

work, because every student of world affairs will read it anyhow, and his pleasure should not be spoiled by anticipation, whereas those who are merely intelligently interested in world affairs should have their curiosity piqued concerning "The Economic Consequences of the Peace" to a point where they will investigate for themselves!

THOMAS QUINN BEESLEY.

Newspaper Writing in the High Schools, Containing an outline for the use of teachers, by L. N. Flint, Professor of Journalism in the University of Kansas. New York: Lloyd Adams Noble, 1917. Pp. 70.

The Gary Schools, A General Account, by Abraham Flexner and Frank P. Bachman. New York: General Education Board, 1918. Pp. 265.

Index Verborm Quae in Senecae Fabulis Necnon in Octavia Praetexta Reperinuntur. A Guilielmo Abbott Oldfather, Arthur Stanley Pease, Howard Vernon Canter Confectus. Partes Altera et Tertia. Urbana, Ill.: University of Illinois, 1919. Pp. 192-272.

From French Mascots to Their American Godfathers. Letters from French War Orphans Adopted by Members of the American Expeditionary Forces to Their Soldier Friends. Paris: American Red Cross, 1919.

Hossfeld's Educational Series, Conjugation of Italian Verbs. Philadelphia: Peter Reilly.

The Lord Jesus—His Birthday Story Told for You by Little Children. Chicago: Extension Press, 1918. Pp. 32.

The story is told in simple verse and in a number of well-chosen pictures.

Lesson Plans in Fourth Grade History, by M. Annie Grace and Emma C. Monroe and others. Baltimore: Warwick & York, 1917. Paper. Pp. 155.